



In the name of Allah: the Compassionate, the Merciful

سورة النحل

AN-NAHL

Name

The name, An-Nahl, of this Surah has been taken from v. 68. This is merely to distinguish it from other Surahs.

Period of Revelation

The following internal evidence shows that this Surah was revealed during the last Makkan stage of Prophethood:

1. V. 41 clearly shows that persecution had forced some Muslims to emigrate to Habash before the revelation of this Surah.
2. It is evident from v. 106 that at that time the persecution of the Muslims was at its height. Therefore a problem had arisen in regard to the utterance of a blasphemous word, without actual disbelief, under unbearable conditions. The problem was that if one did so how he should be treated.
3. VV. 112-114 clearly refer to the end of seven year famine that had struck Makkah some years after the appointment of the Holy Prophet as Allah's Messenger.
4. There is a reference to V 116 of this Surah in VI: 145, and v. 118 of this Surah contains a reference to VI: 146. This is a proof that both these Surahs (VI and XVI) were sent down in the same period.

The general style of the Surah also supports the view that this was revealed during the last stage at Makkah.

Central Theme

All the topics of the Surah revolve round different aspects of the Message, ie., refutation of *shirk*, proof of *Tauhid*, and warning of the consequences of the rejection of and opposition and antagonism to the Message.

Topics of Discussion

The very first verse gives direct and strict warning to those who were rejecting the Message outright, as if to say, "Allah's decision has already been made concerning your rejection of the Message. Why are you then clamoring for hastening it? Why don't you make use of the respite that is being given to you!" And this was exactly what the disbelievers of Makkah needed at the time of the revelation of this Surah. For they challenged the Holy Prophet over and over again: "Why don't you bring that scourge with which you have been threatening us! For we have not only rejected your Message but have been openly opposing it for a long time." Such a challenge had become a by-word with them, which they frequently repeated as a clear proof that Muhammad (Allah's peace be upon him) was not a true Prophet.

Immediately after this warning they have been admonished to give up *shirk*, for this false creed was the main obstacle in the way of the Message. Then the following topics come over and over again, one after the other:

1. Very convincing proofs of *Tauhid* and refutation of *shirk* have been based on the plain signs in the universe and in man's own self.
2. The objections of the disbelievers have been answered, their arguments refuted, their doubts removed and their false pretexts exposed.
3. Warnings have given of the consequences of persistence in false ways and antagonism to the Message.
4. The moral changes which the Message of the Holy Prophet aims to bring practically in human life have been presented briefly in an appealing manner. The *mushriks* have been told that belief in Allah, which they also professed, demanded that it should not be confined merely to lip service, but this creed should take a definite shape in moral and practical life.
5. The Holy Prophet and his companions have been comforted and told about the attitude they should adopt in the face of antagonism and persecution by the disbelievers.

The Holy Quran

The Bee

Sura # 16 – 128 Verses - Makkah

سورة النحل

أَتَىٰ أَمْرُ اللَّهِ فَلَا تَسْتَعْجِلُوهُ ۝ سُبْحَانَهُ وَتَعَالَىٰ عَمَّا يُشْرِكُونَ ۝ ۱

(of) Allah	اللَّهُ	The Command	أَمْرٌ	Came (will come)	أَتَىٰ
Glorified is He	سُبْحَانَهُ	Seek to hasten it	تَسْتَعْجِلُوهُ	So not	فَلَا
They associate as partner with (Him)	يُشْرِكُونَ	All that	عَمَّا	And above	وَتَعَالَىٰ

Translit	'Atá 'Amru Allāhi Falā Tasta'jilūhu Subhānahu Wa Ta'álá 'Ammā Yushrikūna
AhmedAli	اللَّهُ كَعَلْمَ آپنچا تم اس میں جلدی مت کرو وہ لوگوں کے شرک سے پاک اور برتر ہے
Jalandhry	نما کا علم (یعنی عذاب گیا) آپنچا تو (کافروں) اس کے لیے جلدی مت کرو۔ یہ لوگ جو (خدا کا) شریک بناتے ہیں وہ اس سے پاک اور بالاتر ہے
YusufAli	Inevitable) cometh (to pass) the Command of Allah: seek ye not then to hasten it: glory to Him, and far is He above having the partners they ascribe unto Him!
M.Khan	The Event (the Hour or the punishment of disbelievers and polytheists or the Islāmic laws or commandments), ordained by Allāh will come to pass, so seek not to hasten it. Glorified and Exalted be He above all that they associate as partners with Him.
Pickthal	The commandment of Allah will come to pass, so seek not ye to hasten it. Glorified and Exalted be He above all that they associate (with Him).
Shakir	Allah's commandment has come, therefore do not desire to hasten it; glory be to Him, and highly exalted be He above what they associate (with Him).

يُنَزِّلُ الْمَلَائِكَةَ بِالرُّوحِ مِنْ أَمْرِهِ عَلَىٰ مَنْ يَشَاءُ مِنْ عِبَادِهِ أَنْ أَنذِرُوا أَنَّهُ لَا إِلَهَ إِلَّا أَنَا فَاتَّقُونَ

﴿2﴾

With the revelation	بِالرُّوحِ	The angels	الْمَلَائِكَةَ	He sends down	يُنَزِّلُ
To	عَلَىٰ	His Command	أَمْرِهِ	Of	مِنْ
Of	مِنْ	He wills	يَشَاءُ	Whom	مِنْ
Warn	أَنذِرُوا	That	أَنْ	His slaves	عِبَادِهِ
God	إِلَهٌ	No	لَا	That (there is)	أَنَّهُ
So fear Me	فَاتَّقُونَ	I	أَنَا	But	إِلَّا

Translit	Yunazzilu Al-Malā'i'kata Bir-Rūhi Min 'Amrihi 'Alá Man Yashā'u Min 'Ibādihi 'An 'Andhirū'Annahu Lā 'Ilāha 'Illa 'Anā Fa Attaqūni
AhmedAli	وہ اپنے بندوں سے جس کے پاس چاہتا ہے فرشتوں کو وہی دے کر مجھ بنتا ہے یہ کہ خبردار کر دو کہ میرے سوا کوئی عبادت کے لائن نہیں پس مجھ سے ڈرتے رہو
Jalandhry	وہی فرشتوں کو پیغام دے کر اپنے حکم سے اپنے بندوں میں سے جس کے پاس چاہتا ہے مجھ بنتا ہے کہ (لوگوں کو) بتا دو کہ میرے سوا کوئی معبد نہیں تو مجھی

The Holy Quran

The Bee

Sura # 16 – 128 Verses - Makkah

سورة النحل

دروے

YusufAli	He doth send down His angels with inspiration of His Command, to such of His servants as He pleaseth, (saying): "Warn (Man) that there is no god but I: so do your duty unto Me."
M.Khan	He sends down the angels with Ruh (revelation) of His Command to whom of His slaves He wills (saying): "Warn mankind that Lâ ilâha illa Ana (none has the right to be worshipped but I), so fear Me (by abstaining from sins and evil deeds).
Pickthal	He sendeth down the angels with the Spirit of His command unto whom He will of His bondmen, (saying): Warn mankind that there is no God save Me, so keep your duty unto Me.
Shakir	He sends down the angels with the inspiration by His commandment on whom He pleases of His servants, saying: Give the warning that there is no god but Me, therefore be careful (of your duty) to Me.

خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ بِالْحَقِّ ۝ تَعَالَى عَمَّا يُشْرِكُونَ ﴿٣﴾

And the earth	وَالْأَرْضَ	The heavens	السَّمَاوَاتِ	He created	خَلَقَ
Above all	عَمَّا	He is exalted	تَعَالَى	With truth	بِالْحَقِّ ۝
				They associate as partners (with Him)	يُشْرِكُونَ

Translit	<i>Khalaqa As-Samāwāti Wa Al-'Arḍa Bil-Ḥaqqi Ta`alā `Ammā Yushrikūna</i>
AhmedAli	اسی نے آسمان اور زمین کو مٹھیک طور پر بنایا ہے وہ ان کے شرک سے پاک ہے
Jalandry	اسی نے آسمانوں اور زمین کو مبنی بر حکمت پیدا کیا۔ اس کی ذات ان (کافروں) کے شرک سے اونچی ہے
YusufAli	He has created the heavens and the earth for just ends: far is He above having the partners they ascribe to Him!
M.Khan	He has created the heavens and the earth with truth. High is He Exalted above all they associate as partners with Him.
Pickthal	He hath created the heavens and the earth with truth. High be He Exalted above all that they associate (with Him).
Shakir	He created the heavens and the earth with the truth, highly exalted be He above what they associate (with Him).

خَلَقَ الْإِنْسَانَ مِنْ نُطْفَةٍ فَإِذَا هُوَ خَصِيمٌ مُّبِينٌ ﴿٤﴾

From	مِنْ	Man	الْإِنْسَانَ	He created	خَلَقَ
He	هُوَ	Then behold	فَإِذَا	Semen / sperm	نُطْفَةٍ
		Open	مُبِينٌ	Becomes opponent	خَصِيمٌ

Translit	<i>Khalaqa Al-'Insāna Min Nutfatin Fa'idhā Huwa Khaṣīmun Mubīnun</i>
AhmedAli	اسی نے آدمی کو ایک بوند سے پیدا کیا پھر وہ یک ایک کھلم کھلا جھگڑنے لگا
Jalandry	اسی نے انسان کو نطفے سے بنا یا مگر وہ اس (غلن) کے بارے میں علانیہ جھگڑنے لگا
YusufAli	He has created man from a sperm— drop; and behold this same (man) becomes an open disputer!
M.Khan	He has created man from Nutfah (mixed drops of male and female sexual discharge), then behold, this same (man) becomes an open opponent.
Pickthal	He hath created man from a drop of fluid, yet behold! he is an open opponent.

The Holy Quran

The Bee

Sura # 16 – 128 Verses - Makkah

سورة النحل

Shakir	He created man from a small seed and lo! he is an open contender.
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وَالْأَنْعَامَ خَلَقَهَا لَكُمْ فِيهَا دِفْءٌ وَمَنَافِعٌ وَمِنْهَا تَأْكُلُونَ ﴿٥﴾

For you	لَكُمْ	He has created them	خَلَقَهَا	And the cattle	وَالْأَنْعَامَ
And benefits	وَمَنَافِعٌ	(is) warmth	دِفْءٌ	In them	فِيهَا
		You eat	تَأْكُلُونَ	And of them	وَمِنْهَا

Translit	Wa Al-'An`āma Khalaqahā Lakum Fīhā Dif'un Wa Manāfi`u Wa Minhā Ta'kulūna
AhmedAli	اور تمہارے والٹے چارپایوں کو بھی اسی نے بنایا ان میں تمہارے لیے باڑے کا بھی سامان ہے اور بھی بہت سے فائدے میں اور ان میں سے کھاتے بھی ہو۔
Jalandhry	اور چارپایوں کو بھی اسی نے پیدا کیا۔ ان میں تمہارے لیے چڑاول اور بہت سے فائدے میں اور ان میں سے بعض کو تم کھاتے بھی ہو۔
YusufAli	And cattle He has created for you (men): from them ye derive warmth, and numerous benefits, and of their (meat) ye eat.
M.Khan	And the cattle, He has created them for you; in them there is warmth (warm clothing), and numerous benefits, and of them you eat.
Pickthal	And the cattle hath He created, whence ye have warm clothing and uses, and whereof ye eat;
Shakir	And He created the cattle for you; you have in them warm clothing and (many) advantages, and of them do you eat.

وَلَكُمْ فِيهَا جَمَالٌ حِينَ تُرِيْحُونَ وَحِينَ تَسْرَحُونَ ﴿٦﴾

(is) beauty	جَمَالٌ	Therein	فِيهَا	And for you	وَلَكُمْ
And as	وَحِينَ	You bring them home in the evening	تُرِيْحُونَ	When	حِينَ
				You lead them to pasture in the morning	تَسْرَحُونَ

Translit	Wa Lakum Fīhā Jamālun Ḥīna Turīhūna Wa Ḥīna Tasrahūna
AhmedAli	اور تمہارے لیے ان میں نہیں بھی ہے جب شام کو پڑا کرتے ہو اور جب پرانے لے جاتے ہو۔
Jalandhry	اور جب شام کو انہیں (جنگل سے) لاتے ہو اور جب صبح کو (جنگل) پرانے لے جاتے ہو تو ان سے تمہاری عزت و شان ہے۔
YusufAli	And ye have a sense of pride and beauty in them as ye drive them home in the evening, and as ye lead them forth to pasture in the morning.
M.Khan	And wherein is beauty for you, when you bring them home in the evening, and as you lead them forth to pasture in the morning.
Pickthal	And wherein is beauty for you, when ye bring them home, and when ye take them out to pasture.
Shakir	And there is beauty in them for you when you drive them back (to home), and when you send them forth (to pasture).

The Holy Quran

The Bee

Sura # 16 – 128 Verses - Makkah

سورة النحل

وَتَحْمِلُ أَثْقَالَكُمْ إِلَى بَلَدٍ لَمْ تَكُونُوا بِالْغَيْرِ إِلَّا بِشَقِّ الْأَنْفُسِ ۝ إِنَّ رَبَّكُمْ لَرَءُوفٌ رَّحِيمٌ ۝ 7

To	إِلَى	Your loads	أَثْقَالَكُمْ	And they carry	وَتَحْمِلُ
You could	تَكُونُوا	Not	لَمْ	A land (town)	بَلَدٍ
With great trouble	بِشَقِّ	Except	إِلَّا	Reach it	بِالْغَيْرِ
Your Lord	رَبَّكُمْ	Truly	إِنَّ	(to) yourselves	الْأَنْفُسِ ۝
		Most Merciful	رَحِيمٌ	(is) Most Kind	لَرَءُوفٌ

Translit	Wa Tah̄milu 'Athqālakum 'Ilā Baladin Lam Takūnū Bālighīhi 'Illā Bishiqqi Al-'Anfusi 'Inna Rabbakum Lara'ufun Rah̄imun
AhmedAli	اور وہ تمارے بوجہ اٹھا کر ان شہروں تک لے جاتے میں کہ جہاں تک تم جان کو تکمیلت میں ڈالنے کے سوانحیں پہنچ سکتے تھے بے شک تم ارباب شفقت کرنے والا مریبان ہے
Jalandhry	اور (دور دراز) شہروں میں جہاں تم زحمت شاق کے بغیر پہنچ نہیں سکتے وہ تمارے بوجہ اٹھا کر لے جاتے میں۔ کچھ شک نہیں کہ تم اپا پور دگار نمایت شفقت والا اور مریبان ہے
YusufAli	And they carry your heavy loads to lands that ye could not (otherwise) reach except with souls distressed: for your Lord is indeed Most Kind, Most Merciful.
M.Khan	And they carry your loads to a land that you could not reach except with great trouble to yourselves. Truly, your Lord is full of Kindness, Most Merciful.
Pickthal	And they bear your loads for you unto a land ye could not reach save with great trouble to yourselves. Lo! your Lord is Full of Pity, Merciful.
Shakir	And they carry your heavy loads to regions which you could not reach but with distress of the souls; most surely your Lord is Compassionate, Merciful.

وَالْخَيْلَ وَالْبَعَالَ وَالْحِمِيرَ لِتَرْكُبُوهَا وَزِينَةٌ ۝ وَيَخْلُقُ مَا لَا تَعْلَمُونَ ۝ 8

And donkeys	وَالْجَنِيزَ	And mules	وَالْبَعَالَ	And (He has created) hourses	وَالْخَيْلَ
And He creates	وَيَخْلُقُ	And as an adornment	وَزِينَةٌ ۝	So that you may ride them	لِتَرْكُبُوهَا
You have knowledge about	تَعْلَمُونَ	Not	لَا	What	مَا

Translit	Wa Al-Khayla Wa Al-Bighala Wa Al-Hamira Litarkabuhā Wa Zinatan Wa Yakhluqu Mā Lā Ta`lamuna
AhmedAli	اور گھوڑے خچر اور گدھے پیدا کیے کہ ان پر سوار ہو اور نیت کے لیے اور وہ چیزوں پیدا کرتا ہے جو تم نہیں جانتے
Jalandhry	اور اسی نے گھوڑے اور چھر اور گدھے پیدا کئے تاکہ تم ان پر سوار ہو اور (وہ تمارے لیے) رونق و نیت (بھی میں) اور وہ (اور چیزوں بھی) پیدا کرتا ہے جن کی تم کو نہ نہیں
YusufAli	And (He has created) horses, mules, and donkeys, for you to ride and use for show; and He has created (other) things of what ye have no knowledge.
M.Khan	And (He has created) horses, mules and donkeys, for you to ride and as an adornment. And He creates (other) things of which you have no knowledge.

The Holy Quran

The Bee

Sura # 16 – 128 Verses - Makkah

سورة النحل

Pickthal	And horses and mules and asses (hath He created) that ye may ride them, and for ornament. And He createth that which ye know not.
Shakir	And (He made) horses and mules and asses that you might ride upon them and as an ornament; and He creates what you do not know.

وَعَلَى اللَّهِ قَصْدُ السَّبِيلِ وَمِنْهَا جَائِرٌ ۝ وَلَوْ شَاءَ لَهُدَاكُمْ أَجْمَعِينَ ۝ 9

(is) the direction	قصْدُ	Allah	اللَّهُ	And upon	وَعَلَىٰ
That are crooked	جَائِرٌ ۝	But some of them (are ways)	وَمِنْهَا	(of) the Straight Path	السَّبِيلِ
He would have guided you	لَهُدَاكُمْ	He willed	شَاءَ	And had	وَلَوْ
				all	أَجْمَعِينَ

Translit	Wa `Alá Allāhi Qaṣdu As-Sabīlī Wa Minhā Jā'irun Wa Law Shā'a Lahadākum 'Ajma`īna
AhmedAli	اور الہ مک سیدھی را پہنچتی ہے اور بعض ان میں ٹیڑھی بھی میں اور اگر الہ چاہتا تو تم سب کو سیدھی را بھی دکھادیتا
Jalandhry	اور سیدھا راستہ تو غدا تک جا پہنچتا ہے۔ اور بعض رستے ٹیڑھے میں (وہ اس تک نہیں پہنچتے) اور اگر وہ چاہتا تو تم سب کو سیدھے رستے پر چلا دیتا
YusufAli	And unto Allah leads straight the Way, but there are ways that turn aside: if Allah had willed, He could have guided all of you.
M.Khan	And upon Allāh is the responsibility to explain the Straight Path , But there are ways that turn aside (such as Paganism, Judaism, Christianity,.). And had He willed, He would have guided you all (mankind).
Pickthal	And Allah's is the direction of the way, and some (roads) go not straight. And had He willed He would have led you all aright.
Shakir	And upon Allah it rests to show the right way, and there are some deviating (ways); and if He please He would certainly guide you all aright.

هُوَ الَّذِي أَنْزَلَ مِنَ السَّمَاءِ مَاءً ۝ لَكُمْ مِنْهُ شَرَابٌ وَمِنْهُ شَجَرٌ فِيهِ تُسِيمُونَ ۝ 10

Sends down	أَنْزَلَ	Who	الَّذِي	It is He	هُوَ
Water (rain)	مَاءً ۝	The sky	السَّمَاءُ	From	مِنْ
(is) drink (that you have)	شَرَابٌ	From it	مِنْهُ	For you	لَكُمْ
Therein	فِيهِ	Vegetation (trees)	شَجَرٌ	And from it (grows)	وَمِنْهُ
				You pasture your cattle	تُسِيمُونَ

Translit	Huwa Al-Ladhī 'Anzala Mina As-Samā'i Mā'an Lakum Minhu Sharābun Wa Minhu Shajarun Fīhi Tusīmūna
AhmedAli	وہی ہے جس نے آسمان سے تمہارے لیے پانی نازل کیا ای میں سے پیتے ہو اور اسی سے درخت ہوتے میں جن میں چلاتے ہو
Jalandhry	وہی تو ہے جس نے آسمان سے پانی برسایا ہے تم پیتے ہو اور اس سے درخت بھی (شاداب ہوتے میں) جن میں تم اپنے چارپائیں کوچاتے ہو
YusufAli	It is He Who sends down rain from the sky: from it ye drink, and out of it (grows) the vegetation on which ye feed your cattle.
M.Khan	He it is Who sends down water (rain) from the sky; from it you drink and from it (grows) the vegetation on which you send your cattle to pasture;

The Holy Quran

The Bee

Sura # 16 – 128 Verses - Makkah

سورة النحل

Pickthal	He it is Who sendeth down water from the sky, whence ye have drink, and whence are trees on which ye send your beasts to pasture.
Shakir	He it is Who sends down water from the cloud for you; it gives drink, and by it (grow) the trees upon which you pasture.

يُنْبِتُ لَكُمْ بِهِ الرَّزْعَ وَالرِّيْتُونَ وَالنَّخِيلَ وَالْأَعْنَابَ وَمِنْ كُلِّ الشَّمَرَاتِ ۖ إِنَّ فِي ذَلِكَ لَا يَةً لِقَوْمٍ
يَتَفَكَّرُونَ ﴿11﴾

With it	بِهِ	For you	لَكُمْ	He causes to grow	يُنْبِتُ
And the date-palm	وَالنَّخِيل	And the olives	وَالرِّيْتُونَ	The crop	الرَّزْع
(of) every kind	كُلِّ	And from	وَمِنْ	And the grapes	وَالْأَعْنَاب
In	فِي	Verily	إِنَّ	(of) fruitsw	الشَّمَرَاتِ ۖ
For people	لِقَوْمٍ	(is) a sign	لَا يَةً	That	لِكَ
				Who reflect	يَتَفَكَّرُونَ

Translit	Yunbitu Lakum Bihi Az-Zar'a Wa Az-Zaytuna Wa An-Nakhila Wa Al-'Anaba Wa Min KulliAth-Thamarati 'Inna Fi Dhaliqa La'ayatan Liqawmin Yatafakkaruha
AhmedAli	تمارے والٹے اسی سے کھیت اور زیتون اور بجھوڑ اور انگور کے میوے اگتا ہے بے شک اس میں ان لوگوں کے لیے نشانی ہے جو غور کرتے ہیں
Jalandhry	اسی پانی سے وہ تمارے لیے کھیت اور زیتون اور بجھوڑ اور انگور (اور بے شمار درخت) اگتا ہے۔ اور ہر طرح کے پہل (پیدا کرتا ہے) غور کرنے والوں کے لیے اس میں (قدرتِ ندایی بڑی) نشانی ہے
YusufAli	With it He produces for you corn, olives, date-palms, grapes, and every kind of fruit: verily in this is a Sign for those who give thought.
M.Khan	With it He causes to grow for you the crops, the olives, the date-palms, the grapes, and every kind of fruit. Verily! In this is indeed an evident proof and a manifest sign for people who give thought.
Pickthal	Therewith He causeth crops to grow for you, and the olive and the date-palm and grapes and all kinds of fruit. Lo! herein is indeed a portent for people who reflect.
Shakir	He causes to grow for you thereby herbage, and the olives, and the palm trees, and the grapes, and of all the fruits; most surely there is a sign in this for a people who reflect.

وَسَخَّرَ لَكُمُ اللَّيْلَ وَالنَّهَارَ وَالشَّمْسَ وَالْقَمَرَ ۖ وَالنُّجُومُ مُسَخَّرَاتٌ بِأَمْرِهِ ۖ إِنَّ فِي ذَلِكَ لَا يَةً لِقَوْمٍ
لَا يَاتِ لِقَوْمٍ يَعْقِلُونَ ﴿12﴾

The night	اللَّيْل	To you	لَكُمْ	And He has subjected	وَسَخَّرَ
And the moon	وَالْقَمَرَ ۖ	And the sun	وَالشَّمْسَ	And the day	وَالنَّهَارَ
By His Command	بِأَمْرِهِ ۖ	(are) subjected	مُسَخَّرَاتٌ	And the stars	وَالنُّجُومُ
That	ذَلِكَ	In	فِي	Surely	إِنَّ
Who understand	يَعْقِلُونَ	For people	لِقَوْمٍ	(are) signs	لَا يَاتِ

The Holy Quran

The Bee

Sura # 16 – 128 Verses - Makkah

سورة النحل

Translit	<i>Wa Sakhkhara Lakumu Al-Layla Wa An-Nahāra Wa Ash-Shamsa Wa Al-Qamara Wa An-Nujūmu Musakhkharātun Bi'amrihi 'Inna Fī Dhālika La'āyātin Liqawmin Ya'qilūna</i>
AhmedAli	اور رات اور دن اور سورج اور چاند کو تمہارے کام میں لگا دیا ہے اور اسی کے حکم سے ستارے بھی کام میں لگے ہوئے ہیں لے کر اس میں بے شک اس میں لوگوں کے لیے نشانیاں میں جو سمجھ رکھتے ہیں
Jalandhry	اور اسی نے تمہارے لیے رات اور دن اور سورج اور چاند کو کام میں لگایا۔ اور اسی کے حکم سے ستارے بھی کام میں لگے ہوئے ہیں۔ سمجھنے والوں کے لیے اس میں (قدرتِ نادکی بہت سی) نشانیاں میں
YusufAli	He has made subject to you the Night and the Day; the Sun and the Moon; and the Stars are in subjection by His Command: verily in this are Signs for men who are wise.
M.Khan	And He has subjected to you the night and the day, the sun and the moon; and the stars are subjected by His Command. Surely, in this are proofs for people who understand.
Pickthal	And He hath constrained the night and the day and the sun and the moon to be of service unto you, and the stars are made subservient by His command. Lo! herein indeed are portents for people who have sense.
Shakir	And He has made subservient for you the night and the day and the sun and the moon, and the stars are made subservient by His commandment; most surely there are signs in this for a people who ponder;

وَمَا ذَرَأَ لَكُمْ فِي الْأَرْضِ مُخْتَلِفًا أَلْوَانُهُ ۚ إِنَّ فِي ذَلِكَ لَا يَةً لِقَوْمٍ يَذَّكَّرُونَ ﴿١٣﴾

For you	لَكُمْ	He created	ذَرَأَ	And what	وَمَا
Of varying	مُخْتَلِفًا	The earth	الْأَرْضِ	On	فِي
In	فِي	Verily	إِنَّ	Colours	أَلْوَانُهُ ۚ
For people	لِقَوْمٍ	(is) a sign	لَا يَةً	This	ذَلِكَ
				Who remember	يَذَّكَّرُونَ

Translit	<i>Wa Mā Dhara'a Lakum Fī Al-'Arđi Mukhtalifān 'Alwānuhu 'Inna Fī Dhālika La'āyatanLiqawmin Yadhahkarūna</i>
AhmedAli	اور تمہارے والٹے جو چیزوں زمین میں رنگ کی پھیلائی میں ان میں لوگوں کے لیے نشانی ہے ہے جو سوچتے ہیں
Jalandhry	اور جو طرح کے رنگوں کی چیزوں اس نے زمین میں پیدا کیں (سب تمہارے زیر فرمان کردیں) نصیحت پکونے والوں کے لیے اس میں نشانی ہے
YusufAli	And the things on this earth which He has multiplied in varying colours (and qualities): verily in this is a Sign for men who celebrate the praises of Allah (in gratitude).
M.Khan	And whatsoever He has created for you on the earth of varying colours [and qualities from vegetation and fruits (botanical life) and from animals (zoological life)]. Verily! In this is a sign for people who remember.
Pickthal	And whatsoever He hath created for you in the earth of divers hues, lo! therein is indeed a portent for people who take heed.
Shakir	And what He has created in the earth of varied hues most surely there is a sign in this for a people who are mindful.

The Holy Quran

The Bee

Sura # 16 – 128 Verses - Makkah

سورة النحل

وَهُوَ الَّذِي سَخَّرَ الْبَحْرَ لِتَأْكُلُوا مِنْهُ لَحْمًا طَرِيبًا وَتَسْتَخْرِجُوا مِنْهُ حِلْيَةً تَلْبَسُونَهَا وَتَرَى الْفُلْكَ
مَوَاحِرَ فِيهِ وَلِتَبْتَغُوا مِنْ فَضْلِهِ وَلَعَلَّكُمْ تَشْكُرُونَ ﴿١٤﴾

Has subjected	سَخَّرَ	Who	الَّذِي	And He (it is)	وَهُوَ
Thereof	مِنْهُ	That you eat	إِنْتَ أَكُلُوا	The sea	الْبَحْرَ
And that you bring forth	وَسَسَّخْرِجُوا	Tender	طَرِيبًا	Meat	لَحْمًا
To wear	تَلْبَسُونَهَا	Ornaments	حِلْيَةً	Of it	مِنْهُ
Ploughing	مَوَاحِرَ	The ships	الْفُلْكَ	And you see	وَتَرَى
Of	مِنْ	That you may seek	وَلِتَبْتَغُوا	Through it	فِيهِ
Give thanks	تَشْكُرُونَ	And that you may	وَلَعَلَّكُمْ	His Bounty	فَضْلِهِ

Translit	Wa Huwa Al-Ladhi Sakhkhara Al-Bahra Lita'kulū Minhu Lahmāan Ḥarīyāan Wa Tastakhrijū Minhu ḥilyatan Talbasūnahā Wa Tarā Al-Fulka Mawākhira Fīhi Wa Litabtagħħu Min Fadlihi Wa La`allakum Tashkurūna
AhmedAli	اور وہ وہی ہے جس نے دریا کو کام میں لگایا کہ اس میں تازہ گوشت کھاؤ اور اسی سے زیر کالا جسے تم پہنتے ہو اور تو اس میں جمازوں کو دیکھتا ہے کہ پانی کو چیزیں ہوئے چلے جاتے ہیں اور تاکہ تم اس کے فضل کو تلاش کرو اور تاکہ تم شکر کرو
Jalandhry	اور وہی تو ہے جس نے دریا کو تمہارے اختیار میں کیا تاکہ اس میں سے تازہ گوشت کھاؤ اور اس سے زیر (موقی وغیرہ) کالا جسے تم پہنتے ہو۔ اور تم دیکھتے ہو کہ کشیاں دریا میں پانی کو چھائی ٹلی جاتی ہیں۔ اور اس لیے بھی (دریا کو تمہارے اختیار میں کیا) کہ تم غذا کے فضل سے (معاش) تلاش کرو تاکہ اس کا شکر کرو
YusufAli	It is He Who has made the sea subject, that ye may eat thereof flesh that is fresh and tender, and that ye may extract therefrom ornaments to wear; and thou seest the ships therein that plough the waves, that ye may seek (thus) of the bounty of Allah and that ye may be grateful.
M.Khan	And He it is Who has subjected the sea (to you), that you eat thereof fresh tender meat (i.e. fish), and that you bring forth out of it ornaments to wear. And you see the ships ploughing through it, that you may seek (thus) of His Bounty (by transporting the goods from place to place) and that you may be grateful.
Pickthal	And He it is Who hath constrained the sea to be of service that ye eat fresh meat from thence, and bring forth from thence ornaments which ye wear. And thou seest the ships ploughing it that ye (mankind) may seek of His bounty and that haply ye may give thanks.
Shakir	And He it is Who has made the sea subservient that you may eat fresh flesh from it and bring forth from it ornaments which you wear, and you see the ships cleaving through it, and that you might seek of His bounty and that you may give thanks.

وَالْقَىٰ فِي الْأَرْضِ رَوَاسِيٰ أَنْ تَمِيدَ بِكُمْ وَأَنْهَارًا وَسُبُّلًا لَعَلَّكُمْ تَهَدُونَ ﴿١٥﴾

The earth	الْأَرْضِ	Into	فِي	And He affixed	وَالْقَىٰ
It should shake	تَمِيدَ	Lest	أَنْ	Mountains firm	رَوَاسِيٰ
And roads	وَسُبُّلًا	And rivers	وَأَنْهَارًا	With you	بِكُمْ

The Holy Quran

The Bee

Sura # 16 – 128 Verses - Makkah

سورة النحل

		Be guided	تَهْتَدُونَ	That you may	لَعَلَّكُمْ
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Translit	Wa 'Alqá Fí Al-'Arđi Rawāsiya 'An Tamídá Bikum Wa 'Anhārāan Wa Subulāan Lla`allakum Tahtadūna
AhmedAli	اور زمین پر پہاڑوں کے بوجھ ڈال دیے تھے تیسیں لے کر نہ ڈگنگاٹے اور تمارے لیے نہیں اور راستے بنادیے تھے تم راہ پاؤ
Jalandhry	اور اسی نے زمین پر پہاڑ (بنائی) رکھ دیئے کہ تم کوئے کر کیں جھک نہ جائے اور نہیں اور راستے بنادیے تھے ایک مقام سے دوسرے مقام تک (آسانی سے) باسکو
YusufAli	And He has set up on the earth mountains standing firm, lest it should shake with you; and rivers and roads; that ye may guide yourselves
M.Khan	And He has affixed into the earth mountains standing firm, lest it should shake with you, and rivers and roads, that you may guide yourselves.
Pickthal	And He hath cast into the earth firm hills that it quake not with you, and streams and roads that ye may find a way.
Shakir	And He has cast great mountains in the earth lest it might be convulsed with you, and rivers and roads that you may go aright,

﴿ وَعَلَامَاتٍ ۚ وِبِالنَّجْمٍ هُمْ يَهْتَدُونَ ﴾ 16

They	هُمْ	And by the star	وِبِالنَّجْمٍ	And land-marks	وَعَلَامَاتٍ
				Guide themselves	يَهْتَدُونَ

Translit	Wa `Alāmātin Wa Bin-Najmi Hum Yahtadūna
AhmedAli	اور نشانیاں بنائیں اور ستاروں سے لوگ راپتے میں
Jalandhry	اور (راستوں میں) نشانات بنادیئے اور لوگ ستاروں سے بھی رستے معلوم کرتے میں
YusufAli	And marks and signposts; and by the stars (men) guide themselves.
M.Khan	And landmarks (signposts, during the day) and by the stars (during the night), they (mankind) guide themselves.
Pickthal	And landmarks (too), and by the star they find a way.
Shakir	And landmarks; and by the stars they find the right way.

﴿ أَفَمَنْ يَخْلُقُ كَمَنْ لَا يَخْلُقُ ۚ أَفَلَا تَذَكَّرُونَ ﴾ 17

As one who	كَمَنْ	Creates	يَخْلُقُ	Is then, He Who?	أَفَمَنْ
Will you not then	أَفَلَا	Creates	يَخْلُقُ	Not	لَا
				remember	تَذَكَّرُونَ

Translit	'Afaman Yakhluqu Kaman Lā Yakhluqu 'Afalā Tadhakkarūna
AhmedAli	پھر کیا جو شخص پیدا کرے اس کے برابر ہے جو کچھ بھی پیدا نہ کرے کیا تم سوچتے نہیں
Jalandhry	تو جو (اتنی مخلوقات) پیدا کرے۔ کیا وہ دیسا ہے جو کچھ بھی پیدا نہ کر سکے تو پھر تم غور کیوں نہیں کرتے؟

The Holy Quran

The Bee

Sura # 16 – 128 Verses - Makkah

سورة النحل

YusufAli	Is then He Who creates like one that creates not? Will ye not receive admonition?
M.Khan	Is then He, Who creates as one who creates not? Will you not then remember?
Pickthal	Is He then Who createth as him who createth not? Will ye not then remember?
Shakir	Is He then Who creates like him who does not create? Do you not then mind?

﴿18﴾ وَإِنْ تَعْدُوا نِعْمَةَ اللَّهِ لَا تُحْصُوهَا ۖ إِنَّ اللَّهَ لَغَفُورٌ رَّحِيمٌ

The Grace	نِعْمَةٌ	You count	تَعْدُوا	And if	وَإِنْ
You can count it	لَا تُحْصُوهَا	Not	لَا	(of) Allah	اللَّهُ
(is) Oft-Forgiving	لَغَفُورٌ	Allah	اللَّهُ	Truly	إِنَّ
				Most Merciful	رَّحِيمٌ

Translit	Wa 'In Ta`uddū Ni`mata Allāhi Lā Tuḥṣūhā 'Inna Allāha Laghafūrun Rahīmun
AhmedAli	اور اگر تم الہ کی نعمتوں کو گھنے لگو تو ان کا شمار نہیں کر سکو گے بے شک الہ بخشنے والا مہربان ہے
Jalandhry	اور اگر تم خدا کی نعمتوں کو شمار کرنا پا جاؤ تو گن نہ سکو۔ بے شک خدا بخشنے والا مہربان ہے
YusufAli	If ye would count up the favours of Allah, never would ye be able to number them: for Allah is Oft-Forgiving, Most Merciful.
M.Khan	And if you would count the favours of Allâh, never could you be able to count them. Truly! Allâh is Oft-Forgiving, Most Merciful.
Pickthal	And if ye would count the favour of Allah ye cannot reckon it. Lo! Allah is indeed Forgiving, Merciful.
Shakir	And if you would count Allah's favors, you will not be able to number them; most surely Allah is Forgiving, Merciful.

﴿19﴾ وَاللَّهُ يَعْلَمُ مَا تُسْرُونَ وَمَا تُعْلِنُونَ

What	مَا	Knows	يَعْلَمُ	And Allah	وَاللَّهُ
You reveal	تُعْلِنُونَ	And what	وَمَا	You conceal	تُسْرُونَ

Translit	Wa Allāhu Ya`lamu Mā Tusirrūna Wa Mā Tu`linūna
AhmedAli	اور الہ جانتا ہے جو تم پچھاتے ہو اور جو تم ظاہر کرتے ہو
Jalandhry	اور جو کچھ تم پچھاتے اور جو کچھ ظاہر کرتے ہو سب سے خدا واقف ہے
YusufAli	And Allah doth know what ye conceal and what ye reveal.
M.Khan	And Allâh knows what you conceal and what you reveal.
Pickthal	And Allah knoweth that which ye keep hidden and that which ye proclaim.
Shakir	And Allah knows what you conceal and what you do openly.

﴿20﴾ وَالَّذِينَ يَدْعُونَ مِنْ دُونِ اللَّهِ لَا يَخْلُقُونَ شَيْئًا وَهُمْ يُخْلَقُونَ

Other than	مِنْ دُونِ	Invoke	يَدْعُونَ	And those who	وَالَّذِينَ
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The Holy Quran

The Bee

Sura # 16 – 128 Verses - Makkah

سورة النحل

They create	يَخْلُقُونَ	Not	لَا	Allah	اللَّهُ
Are created	يُخْلَقُونَ	And they themselves	وَهُمْ	Anything	شَيْئًا

Translit	Wa Al-Ladhīna Yad`ūna Min Dūni Allāhi Lā Yakhluqūna Shay'ān Wa Hum Yukhlaqūna
AhmedAli	اور جنیں اللہ کے سوا پکارتے ہیں وہ کچھ بھی پیدا نہیں کرتے اور وہ خود پیدا کیے ہوئے ہیں
Jalandhry	اور جن لوگوں کو یہ خدا کے سوا پکارتے ہیں وہ کوئی چیز بھی تو نہیں بنا سکتے بلکہ خود ان کو اور بنا تے میں
YusufAli	Those whom they invoke besides Allah create nothing and are themselves created.
M.Khan	Those whom they (Al-Mushrikūn) invoke besides Allâh have not created anything, but are themselves created.
Pickthal	Those unto whom they cry beside Allah created naught, but are themselves created.
Shakir	And those whom they call on besides Allah have not created anything while they are themselves created;

أَمْوَاتٌ غَيْرُ أَحْيَاءٍ ۖ وَمَا يَشْعُرُونَ أَيَّانَ يُبَعْثُونَ ۚ ۲۱

And nto	وَمَا	Lifeless	غَيْرُ أَحْيَاءٍ	(they are) dead	أَمْوَاتٌ
They will be resurrected	يُبَعْثُونَ	When	أَيَّانَ	They know	يَشْعُرُونَ

Translit	'Amwātun Ghayru 'Ahyā'in Wa Mā Yash'urūna 'Ayyāna Yub'athūna
AhmedAli	وہ تو مردے ہیں جن میں جان نہیں اور وہ نہیں جانتے کہ لوگ کب اٹھائے جائیں گے
Jalandhry	(وہ) لاشیں میں بے جان۔ ان کو یہ بھی تو معلوم نہیں کہ اٹھائے کب جائیں گے
YusufAli	(They are things) dead, lifeless: nor do thy know when they will be raised up.
M.Khan	(They are) dead, not alive, and they know not when they will be raised up.
Pickthal	(They are) dead, not living. And they know not when they will be raised.
Shakir	Dead (are they), not living, and they know not when they shall be raised.

إِلَهُكُمْ إِلَهٌ وَاحِدٌ ۖ فَالَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ قُلُوبُهُمْ مُنْكَرٌةٌ وَهُمْ مُسْتَكْبِرُونَ ۚ ۲۲

One	وَاحِدٌ	(is) God	إِلَهٌ	Your God	إِلَهُكُمْ
Believe	يُؤْمِنُونَ	Not	لَا	But for those who	فَالَّذِينَ
Deny	مُنْكَرٌةٌ	Their hearts	قُلُوبُهُمْ	In the Hereafter	بِالْآخِرَةِ
		(are) proud	مُسْتَكْبِرُونَ	And they	وَهُمْ

Translit	'Ilahukum 'Ilahun Wāhidun Fa-Al-Ladhīna Lā Yu'uminūna Bil-'Ākhirati QulūbuhumMunkiratun Wa Hum Mustakbirūna
AhmedAli	تمسا را معمود اکیلا معمود ہے پھر جو آخرت پر ایمان نہیں رکھتے ان کے دل نہیں مانتے اور وہ تکبیر کرنے والے میں
Jalandhry	تمسا را معمود تو اکیلا نہدا ہے۔ تو جو آخرت پر ایمان نہیں رکھتے ان کے دل اکارا کر رہے ہیں اور وہ سر کش ہو رہے ہیں

The Holy Quran

The Bee

Sura # 16 – 128 Verses - Makkah

سورة النحل

YusufAli	Your God is One God: as to those who believe not in the Hereafter, their hearts refuse to know, and they are arrogant.
M.Khan	Your Ilâh (God) is One Ilâh (God — Allâh, none has the right to be worshipped but He). But for those who believe not in the Hereafter, their hearts deny (the faith in the Oneness of Allâh), and they are proud.
Pickthal	Your God is One God. But as for those who believe not in the Hereafter their hearts refuse to know, for they are proud.
Shakir	Your Allah is one Allah; so (as for) those who do not believe in the hereafter, their hearts are ignorant and they are proud.

لَا جَرَمَ أَنَّ اللَّهَ يَعْلَمُ مَا يُسِرُّونَ وَمَا يُعْلِمُونَ ۝ إِنَّهُ لَا يُحِبُّ الْمُسْتَكْبِرِينَ ۝ 23

That	أَنَّ	Doubt	جَرَم	No	لَا
What	مَا	Knows	يَعْلَمُ	Allah	اللَّهُ
They reveal	يُعْلِمُونَ ۝	And what	وَمَا	They conceal	يُسِرُّونَ
He likes	يُحِبُّ	Not	لَا	Truly He	إِنَّهُ
				The proud (arrogant)	الْمُسْتَكْبِرِينَ

Translit	Lā Jarāma 'Anna Allāha Ya'lamu Mā Yusirrūna Wa Mā Yu'linūna 'Innahu Lā Yuhibbu Al-Mustakbirīna
AhmedAli	ضروراً لله بانتابے، وہ کچھ پھپاتے میں اور جو کچھ ظاہر کرتے میں بے شک وہ غرور کرنے والوں کو پسند نہیں کرتا
Jalandhry	یہ جو کچھ پھپاتے میں ندا اس کو ضرور جانتا ہے۔ وہ سرکشیں کو ہرگز پسند نہیں کرتا
YusufAli	Undoubtedly Allah doth know what they conceal, and what they reveal: verily He loveth not the arrogant.
M.Khan	Certainly, Allâh knows what they conceal and what they reveal. Truly, He likes not the proud.
Pickthal	Assuredly Allah knoweth that which they keep hidden and that which they proclaim. Lo! He loveth not the proud.
Shakir	Truly Allah knows what they hide and what they manifest; surely He does not love the proud.

وَإِذَا قِيلَ لَهُمْ مَاذَا أَنْزَلَ رَبُّكُمْ ۝ قَالُوا أَسَاطِيرُ الْأَوَّلِينَ ۝ 24

To them	لَهُمْ	It is said	قِيلَ	And when	وَإِذَا
Your Lord	رَبُّكُمْ ۝	Sent down	أَنْزَلَ	What is the	مَاذَا
(of) the men of old	الْأَوَّلِينَ	Tales	أَسَاطِيرُ	They say	قَالُوا

Translit	Wa 'Idhā Qīla Lahum Mādhā 'Anzala Rabbukum Qālū 'Asāfiru Al-'Awwalīna
AhmedAli	او جب ان سے کہا جائے کہ تمہارے رب نے کیا نازل کیا ہے کہتے ہیں پہلے لوگوں کے قصے میں تاکہ قیامت کے دن اپنے بوجھ پورے اٹھانے یا اور کچھ ان کے بوجھ نہیں بے علمی سے گمراہ کرتے میں خبردار بوجھ ہے جو اٹھاتے میں
Jalandhry	او جب ان (کافروں) سے کہا جائے کہ تمہارے پروردگار نے کیا تراہے تو کہتے میں کہ (وہ تو) پہلے لوگوں کی حکایتیں میں
YusufAli	When it is said to them, "What is it that your Lord has revealed?" they say "Tales of the ancients!"
M.Khan	And when it is said to them: "What is it that your Lord has sent down (unto Muhammad SAW)?" They say: "Tales of the men of old!"

The Holy Quran

The Bee

Sura # 16 – 128 Verses - Makkah

سورة النحل

Pickthal	And when it is said unto them: What hath your Lord revealed? they say: (Mere) fables of the men of old,
Shakir	And when it is said to them, what is it that your Lord has revealed? They say: Stories of the ancients;

لِيَحْمِلُوا أَوْزَارَهُمْ كَامِلَةً يَوْمَ الْقِيَامَةِ ۝ وَمَنْ أَوْزَارَ الدِّينَ يُضْلُونَهُمْ بِغَيْرِ عِلْمٍ ۝ أَلَا سَاءَ مَا يَرْبُونَ ۝

﴿25﴾

In full	كَامِلَةً	Their own burdens	أَوْزَارَهُمْ	They will bear	لِيَحْمِلُوا
And of	وَمِنْ	(of) Resurrection	الْقِيَامَةِ ۝	On the Day	يَوْمَ
They misguided	يُضْلُونَهُمْ	(of) those whom	الَّذِينَ	The burdens	أَوْزَارِ
Indeed it is	أَلَا	Knowledge	عِلْمٍ ۝	Without	بِغَيْرِ
They shall bear	يَرْبُونَ	That	مَا	Evil	سَاءَ

Translit	Liyaḥmilū 'Awzārahum Kāmilatan Yawma Al-Qiyāmati Wa Min 'Awzāri Al-Ladhīna Yudillūnahum Bighayri 'Ilmin 'Alā Sā'a Mā Yazirūna
AhmedAli	ان سے پہلے لوگوں نے بھی مکر کیا تھا پھر اللہ نے ان کی عمارت کو جزو سے ڈھا دیا پھر ان پر اور پر سے بھت گر پڑی اور ان پر عذاب آیا جاں سے انہیں خبر بھی نہ تھی
Jalandhry	(اے پیغمبر ان کو تکہن دو) یہ قیامت کے دن اپنے (اعمال کے) پورے بوجہ بھی اٹھائیں گے اور جن کو یہ بے تحفظ گمراہ کرتے میں ان کے بوجہ بھی اٹھائیں گے۔ سن رکھو کہ بوجہ اٹھا رہے میں برے میں
YusufAli	Let them bear, on the Day of Judgment, their own burdens in full, and also (something) of the burdens of those without knowledge, whom they misled. Alas how grievous the burdens they will bear!
M.Khan	They may bear their own burdens in full on the Day of Resurrection, and also of the burdens of those whom they misled without knowledge. Evil indeed is that which they shall bear!
Pickthal	That they may bear their burdens undiminished on the Day of Resurrection, with somewhat of the burdens of those whom they mislead without knowledge. Ah! evil is that which they bear!
Shakir	That they may bear their burdens entirely on the day of resurrection and also of the burdens of those whom they lead astray without knowledge; now surely evil is what they bear.

قَدْ مَكَرَ الدِّينَ مِنْ قَبْلِهِمْ فَأَتَى اللَّهُ بُنْيَانَهُمْ مِنَ الْقَوَاعِدِ فَنَحَرَ عَلَيْهِمُ السَّقْفُ مِنْ فَوْقِهِمْ

﴿26﴾

Those	الَّذِينَ	Plotted	مَكَرٌ	Indeed	قَدْ
Allah	اللَّهُ	But, struck	فَأَتَى	Before them	مِنْ قَبْلِهِمْ
The foundations	الْقَوَاعِدِ	From	مِنْ	Their buildings	بُنْيَانَهُمْ
The roof	السَّقْفُ	Upon them	عَلَيْهِمُ	And fell	فَنَحَرَ
And came to them	وَأَتَاهُمْ	Above them	فَوْقِهِمْ	From	مِنْ

The Holy Quran

The Bee

Sura # 16 – 128 Verses - Makkah

سورة النحل

Where	حَيْثُ	From	مِنْ	The torment	الْعَذَابُ
				They did not perceive	لَا يَشْعُرُونَ

Translit	<i>Qad Makara Al-Ladhīna Min Qablihim Fa'atā Allāhu Bunyānahum Mina Al-Qawā'idi Fakharra 'Alayhimu As-Saqfu Min Fawqihim Wa 'Atāhumu Al-'Adhābu Min Ḥaythu Lā Yash'urūna</i>
AhmedAli	پھر قیامت کے دن انہیں روا کرے گا اور کے گا میرے شریک کماں میں ہن پر تمیں بڑی ضد تھی ہمیں علم دیا گیا تھا وہ کمیں گے کہ بے شک آج کافروں کے لیے رسولی اور برائی ہے
Jalandhry	ان سے پہلے لوگوں نے بھی (ایسی ہی) مکاریاں کی تھیں تو نہ (کامک) ان کی عمارت کے سقنوں پر آپنچا اور پچھت ان پر ان کے اوپر سے گر پڑی اور (ایسی طرف سے) ان پر عذاب آواتع ہوا جاں سے ان کو نیاں بھی نہ تھا
YusufAli	Those before them did also plot (against Allah's Way): but Allah took their structures from their foundations, and the roof fell down on them from above; and the Wrath seized them from directions they did not perceive.
M.Khan	Those before them indeed plotted, but Allāh struck at the foundation of their building, and then the roof fell down upon them, from above them, and the torment overtook them from directions they did not perceive.
Pickthal	Those before them plotted, so Allah struck at the foundations of their building, and then the roof fell down upon them from above them, and the doom came on them whence they knew not;
Shakir	Those before them did indeed devise plans, but Allah demolished their building from the foundations, so the roof fell down on them from above them, and the punishment came to them from whence they did not perceive.

ثُمَّ يَوْمَ الْقِيَامَةِ يُخْزِيهِمْ وَيَقُولُ أَيْنَ شُرَكَائِي الَّذِينَ كُنْتُمْ تُشَاقُّونَ فِيهِمْ ۚ قَالَ الَّذِينَ أُوتُوا الْعِلْمَ إِنَّ الْخَرْزِيَ الْيَوْمَ وَالسُّوءَ عَلَى الْكَافِرِينَ ۝{27}

(of) Resurrection	الْقِيَامَةُ	On the Day	يَوْمٌ	Then	مُمَّ
Where	أَيْنَ	And say	وَيَقُولُ	He will disgrace them	يُخْزِيهِمْ
You used	كُنْتُمْ	Whom	الَّذِينَ	(are) My partners	شُرَكَائِي
Said / will say	قَالَ	About them	فِيهِمْ	To disagree and dispute	تُشَاقُّونَ
The knowledge	الْعِلْمُ	Have been given	أُوتُوا	Those who	الَّذِينَ
Today (this Day)	الْيَوْمُ	Disgrace	الْخَرْزِي	Verily	إِنَّ
The disbelievers	الْكَافِرِينَ	(are) upon	عَلَى	And misery	وَالسُّوءَ

Translit	<i>Thumma Yawma Al-Qiyāmati Yukhzīhim Wa Yaqūlu 'Ayna Shurakā'iya Al-Ladhīna Kuntum Tushāqqūna Fihim Qāla Al-Ladhīna 'Uttū Al-'Ilma 'Inna Al-Khizya Al-Yawma Wa As-Sū'a 'Alā Al-Kāfirīna</i>
AhmedAli	یہ لوگ میں کہ فرشتوں نے ان کی ایسی حالت میں روح نکالی تھی کہ وہ اپنے آپ پر ٹلم کر رہے تھے
Jalandhry	پھر وہ ان کو قیامت کے دن بھی ذلیل کرے گا میرے وہ شریک کماں میں ہن کے بارے میں تم جھگڑا کرتے تھے۔ ہن لوگوں کو علم دیا گیا تھا وہ کمیں گے کہ آج کافروں کی رسولی اور برائی ہے
YusufAli	Then, on the Day of Judgment, He will cover them with shame, and say: "Where are My `partners' concerning whom ye used to dispute (with the godly)??" Those endowed with knowledge will say: "This Day, indeed, are the

The Holy Quran

The Bee

Sura # 16 – 128 Verses - Makkah

سورة النحل

	Unbelievers covered with Shame and Misery—
M.Khan	Then, on the Day of Resurrection, He will disgrace them and will say: "Where are My (so called) 'partners' concerning whom you used to disagree and dispute (with the believers, by defying and disobeying Allâh)?" Those who have been given the knowledge (about the Torment of Allâh for the disbelievers) will say: "Verily! Disgrace this Day and misery this Day are upon the disbelievers.
Pickthal	Then on the Day of Resurrection He will disgrace them and will say: Where are My partners, for whose sake ye opposed (My Guidance)? Those who have been given knowledge will say: Disgrace this day and evil are upon the disbelievers,
Shakir	Then on the resurrection day He will bring them to disgrace and say: Where are the associates you gave Me, for whose sake you became hostile? Those who are given the knowledge will say: Surely the disgrace and the evil are this day upon the unbelievers:

**الَّذِينَ تَسْوَفُهُمُ الْمَلَائِكَةُ ظَالِمٍ أَنفُسِهِمْ ۝ فَأَلْقُوا السَّلَمَ مَا كُنَّا نَعْمَلُ مِنْ سُوءٍ ۝ بَلَى إِنَّ
اللَّهَ عَلِيمٌ بِمَا كُنْتُمْ تَعْمَلُونَ ۝ 28 ۝**

The angels	الْمَلَائِكَةُ	Cause to die	تَسْوَفُهُمُ	Those whom	الَّذِينَ
Then they will make	فَأَلْقُوا	Themselves	أَنفُسِهِمْ ۝	While they wrong	ظَالِمٍ
We used	كُنَّا	Not	مَا	(false) submission	السَّلَمَ
Evil	سُوءٍ ۝	Any	مِنْ	To do	نَعْمَلُ
Allah	اللَّهُ	Truly	إِنَّ	Yes	بَلَى
You used	كُنْتُمْ	Of what	بِمَا	(is) All-Knower	عَلِيمٌ
				To do	تَعْمَلُونَ

Translit	Al-Ladhîna Tatawaffâhûmu Al-Malâ'ikatu Žâlimî 'Anfusihim Fa'alqaw As-Salama Mâ Kunnâ Na'malu Min Sû'in Balâ 'Inna Allâha 'Alîmun Bimâ Kuntum Ta'malûna
AhmedAli	پھر وہ صلح کا بیغام مجھیں گے کہ ہم تو کوئی برآ کام نہ کرتے تھے کیوں نہیں بے شک اللہ کو تمہارے اعمال کی پوری خبر جسے (ان کا عالی یہ ہے کہ) جب فرشتے ان کی رو عین قبض کرنے لگتے میں (ادریہ) اپنے ہی حق میں ظلم کرنے والے (ہوتے میں) تو مطیع و منقاد ہو جاتے میں (ادرکتے میں) کہ ہم کوئی برآ کام نہیں کرتے تھے۔ ہاں جو کچھ تم کیا کرتے تھے خدا سے خوب جانتا ہے
Jalandhry	
YusufAli	"(Namely) those whose lives the angels take in a state of wrongdoing to their own souls. Then would they offer submission (with the pretence), 'We did no evil (knowingly).' " (The angels will reply) "Nay but verily Allah knoweth all that ye did;
M.Khan	"Those whose lives the angels take while they are doing wrong to themselves (by disbelief and by associating partners in worship with Allâh and by committing all kinds of crimes and evil deeds)." Then, they will make (false) submission (saying): "We used not to do any evil." (The angels will reply): "Yes! Truly, Allâh is All-Knower of what you used to do.
Pickthal	Whom the angels cause to die while they are wronging themselves. Then will they make full submission (saying): We used not to do any wrong. Nay! Surely Allah is Knower of what ye used to do.
Shakir	Those whom the angels cause to die while they are unjust to themselves. Then would they offer submission: We used not to do any evil. Aye! surely Allah knows what you did.

فَادْخُلُوا أَبْوَابَ جَهَنَّمَ خَالِدِينَ فِيهَا ۝ فَلَيْسَ مَثُوًى الْمُتَكَبِّرِينَ ۝ 29 ۝

The Holy Quran

The Bee

Sura # 16 – 128 Verses - Makkah

سورة النحل

(of) Hell	جَهَنَّمْ	The gates	أَبْوَابٍ	So enter	فَادْخُلُوا
And indeed what an evil	فَلِيُعْسَنْ	Therein	فِيهَا	To abide	حَالِدِينَ
		(for) the arrogant	الْمُتَكَبِّرِينَ	Abode	مُتَوْى

Translit	<i>Fādkhulū 'Abwāba Jahannama Khālidīnā Fīhā Falabi'sa Mathwá Al-Mutakabbirīna</i>
AhmedAli	سودوزخ کے دروازوں میں داخل ہو جاؤ اس میں ہمیشہ رہو پس میکھبین کا کیا ہی براٹھکانہ ہے
Jalandhry	سودوزخ کے دروازوں میں داخل ہو جاؤ۔ ہمیشہ اس میں رہو گے۔ اب متبرک نے والوں کا براٹھکانہ ہے
YusufAli	"So enter the gates of Hell, to dwell therein. Thus evil indeed is the abode of the arrogant."
M.Khan	"So enter the gates of Hell, to abide therein, and indeed, what an evil abode will be for the arrogant."
Pickthal	So enter the gates of hell, to dwell therein for ever. Woeful indeed will be the lodging of the arrogant.
Shakir	Therefore enter the gates of hell, to abide therein; so certainly evil is the dwelling place of the proud.

وَقِيلَ لِلَّذِينَ اتَّقُوا مَاذَا أَنْزَلَ رَبُّكُمْ ۝ قَالُوا خَيْرًا ۝ لِلَّذِينَ أَحْسَنُوا فِي هَذِهِ الدُّنْيَا حَسَنَةٌ ۝ وَلَدَارُ الْآخِرَةِ خَيْرٌ ۝ وَلَنِعْمَ دَارُ الْمُتَّقِينَ ۝ ﴿٣٠﴾

Who are pious	الْقَوْمُ	To those	لِلّذِينَ	And (when) it is said	وَقِيلَ
Your Lord	رَبُّكُمْ	Has sen down	أَنْزَلَ	What (is it that)	مَاذَا
For those who	لِلّذِينَ	Good	خَيْرًا	They say	فَأُلْوَى
This	هُنْهُو	In	فِي	Do good	أَحْسَنُوا
And the home	وَلَدَائِرُ	(there is) good	حَسَنَةً	World	الْدُّنْيَا
And excellent indeed	وَلَيْعَمْ	(will be) better	خَيْرٌ	(of) the Hereafter	الْآخِرَة
		(of) the pious	الْمُتَّقِينَ	(will be) the home	ذَارٌ

Translit	Wa Qīla Lilladhīna Attaqaw Mādhā 'Anzala Rabbukum Qālū Khayrāan Lilladhīna 'Ahsanū Fī Hadhihi Ad-Dunyā Ḥasanatun Wa Ladāru Al-'Ākhirati Khayrun Wa Lani'ma Dāru Al-Muttaqīna
AhmedAli	اور پہیزگاروں سے کہا جاتا ہے کہ تمارے رب نے کیا نازل کیا ہے تو کہتے میں ابھی پیچے چھوٹ نے نیکی کی ہے (ان کے لیے) اس دنیا میں بھی بہتری ہے اور البتہ آخرت کا گھر توبہت ہی بہتر ہے اور پہیزگاروں کا کیا ہی اچھا گھر ہے
Jalandhry	اور (جب) پہیزگاروں سے پوچھا جاتا ہے کہ تمارے پورا دکار نے کیا نازل کیا ہے۔ تو کہتے میں کہ بہترین (کلام)۔ جو لوگ نیکو دکار میں ان کے لیے اس دنیا میں بھائی ہے۔ اور آخرت کا گھر توبہت ہی اچھا ہے۔ اور پہیزگاروں کا گھر بہت خوب ہے
YusufAli	To the righteous (when) it is said "What is it that your Lord has revealed?" they say "All that is good." To those who do good, there is good in this world, and the Home of the Hereafter is even better. And excellent indeed is the Home of the righteous—
M.Khan	And (when) it is said to those who are the Muttaqūn (pious - see V.2:2) "What is it that your Lord has sent down?" They say: "That which is good." For those who do good in this world, there is good, and the home of the Hereafter will be better. And excellent indeed will be the home (i.e. Paradise) of the Muttaqūn (pious - see V.2:2).

The Holy Quran

The Bee

Sura # 16 – 128 Verses - Makkah

سورة النحل

Pickthal	And it is said unto those who ward off (evil): What hath your Lord revealed? They say: Good. For those who do good in this world there is a good (reward) and the home of the Hereafter will be better. Pleasant indeed will be the home of those who ward off (evil) -
Shakir	And it is said to those who guard (against evil): What is it that your Lord has revealed? They say, Good. For those who do good in this world is good, and certainly the abode of the hereafter is better; and certainly most excellent is the abode of those who guard (against evil);

جَنَّاتُ عَدْنٍ يَدْخُلُونَهَا تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ ۖ لَهُمْ فِيهَا مَا يَشَاءُونَ ۖ كَذَلِكَ يَعْزِزُ اللَّهُ أَمْْتَقِينَ ﴿٣١﴾

Which they will enter	يَدْخُلُونَهَا	(of) Eden (Eternity)	عَدْنٌ	Gardens	جَنَّاتُ
Rivers	الْأَنْهَارُ ۖ	(from) (beneath them)	مِنْ تَحْتِهَا	Flowing	تَجْرِي
All that	مَا	Therein	فِيهَا	They will have	أَمْ
Rewards	يَعْزِزُ	Thus	كَذَلِكَ	They wish	يَشَاءُونَ ۖ
		The pious people	الْمُتَّقِينَ	Allah	اللَّهُ

Translit	<i>Jannātu 'Adnīn Yadkhulūnahā Tajrī Min Tahtihā Al-Anhāru Lahum Fihā Mā Yashā'uṇa Kadhālikā Yajzī Allāhu Al-Muttaqīna</i>
AhmedAli	ہمیشہ رہنے کے باغ میں جن میں وہ داخل ہوں گے اور ان کے نیچے نہیں ہستی ہوں گی جو چاہیں گے انہیں وہاں ملے گا۔ اہل ہبہ یہ گاروں کو ایسا ہی بدلتے ہیں کہ
Jalandhy	(وہ) بہشت جاؤ دانی (میں) جن میں وہ داخل ہوں گے ان کے نیچے نہیں بہتھی میں وہاں جو چاہیں گے ان کے لیے میر ہو گا۔ خدا پر ہبہ یہ گاروں کو ایسا ہی بدلتا ہے
YusufAli	Gardens of Eternity which they will enter: beneath them flow (pleasant) rivers: they will have therein all that they wish: thus doth Allah reward the righteous—
M.Khan	'Adn (Eden) Paradise (Gardens of Eternity) which they will enter, under which rivers flow, they will have therein all that they wish. Thus Allāh rewards the Muttaqūn (pious - see V.2:2).
Pickthal	Gardens of Eden which they enter, underneath which rivers flow, wherein they have what they will. Thus Allah repayeth those who ward off (evil),
Shakir	The gardens of perpetuity, they shall enter them, rivers flowing beneath them; they shall have in them what they please. Thus does Allah reward those who guard (against evil),

الَّذِينَ تَوَفَّاهُمُ الْمَلَائِكَةُ طَيِّبِينَ ۖ يَقُولُونَ سَلَامٌ عَلَيْكُمْ ادْخُلُوا الْجَنَّةَ بِمَا كُنْتُمْ تَعْمَلُونَ

﴿32﴾

The angels	الْمَلَائِكَةُ	Cause to die	تَوَفَّاهُمْ	Those whom	الَّذِينَ
Peace	سَلَامٌ	Saying	يَقُولُونَ	Will they be good	طَيِّبِينَ ۖ
Paradise	الْجَنَّةَ	Enter (you)	ادْخُلُوا	Be unto you	عَلَيْكُمْ
do	تَعْمَلُونَ	You used to	كُنْتُمْ	Because of what	بِمَا

The Holy Quran

The Bee

Sura # 16 – 128 Verses - Makkah

سورة النحل

Translit	<i>Al-Ladhīna Tatawaffāhūmu Al-Malā'ikatu Ṭayyibīna Yaqūlūna Salāmun `Alaykumu Adkhulū Al-Jannatā Bimā Kuntum Ta`malūna</i>
AhmedAli	جن کی جان فرشتے قبض کرتے میں ایسے حال میں کہ وہ پاک میں فرشتے کہیں گے تم پر سلامتی ہو بہشت میں داخل ہو جاؤ بسبب ان کاموں کے جو تم کرتے تھے
Jalandhry	(ان کی کیفیت یہ ہے کہ) جب فرشتے ان کی جانیں نکالنے لگے میں اور یہ (کفر و شرک سے) پاک ہوتے میں تو سلام علیکم کہتے میں (اور کہتے میں کہ) جو عمل تم کیا کرتے تھے ان کے بدے میں بہشت میں داخل ہو جاؤ
YusufAli	(Namely) those whose lives the angels take in a state of purity, saying (to them) "Peace be on you; enter ye the Garden, because of the good which ye did (in the world)."
M.Khan	Those whose lives the angels take while they are in a pious state (i.e. pure from all evil, and worshipping none but Allâh Alone) saying (to them): Salâmun 'Alaikum (peace be on you) enter you Paradise, because of that (the good) which you used to do (in the world)."
Pickthal	Those whom the angels cause to die (when they are) good. They say: Peace be unto you! Enter the Garden because of what ye used to do.
Shakir	Those whom the angels cause to die in a good state, saying: Peace be on you: enter the garden for what you did.

هَلْ يَنْظُرُونَ إِلَّا أَنْ تَأْتِيَهُمُ الْمَلَائِكَةُ أَوْ يَأْتِيَ أَمْرُ رَبِّكَ ۚ كَذَلِكَ فَعَلَ الَّذِينَ مِنْ قَبْلِهِمْ ۖ وَمَا ظَلَمَهُمُ اللَّهُ وَلَكِنْ كَانُوا أَنفُسَهُمْ يَظْلِمُونَ ﴿٣٣﴾

But	إِلَّا	They await	يَنْظُرُونَ	Do	هَلْ
The angels	الْمَلَائِكَةُ	Should come to them	تَأْتِيَهُمُ	That	أَنْ
Command	أَمْرُ	(should) come	يَأْتِيَ	Or	أَوْ
Did	فَعَلَ	Thus	كَذَلِكَ	(of) your Lord	رَبِّكَ ۚ
And not	وَمَا	Before them	مِنْ قَبْلِهِمْ ۖ	Those	الَّذِينَ
But	وَلَكِنْ	Allah	اللَّهُ	Wronged them	ظَلَمَهُمُ
To wrong	يَظْلِمُونَ	Themselves	أَنفُسَهُمْ	They used	كَانُوا

Translit	<i>Hal Yanžurūna 'Illa 'An Ta'tiyahumu Al-Malā'ikatu 'Aw Ya'tiya 'Amru Rabbika Kadħalika Fa'ala Al-Ladhīna Min Qablihim Wa Mā Ĝalamahumu Allāhu Wa Lakin Kānū 'Anfusahum Yažlimūna</i>
AhmedAli	کیا اب اس کے منتظر میں کہ ان پر فرشتے آؤں یا تیرے رب کا حکم آئے اسی طرح ان سے پسلوں نے بھی کیا تھا اور الٰہ نے ان پر ظلم نہیں کیا اور لیکن وہ اپنے نفوں پر ظلم کرتے تھے
Jalandhry	کیا یہ (کافر) اس بات کے منتظر میں کہ فرشتے ان کے پاس (جان نکالنے) آئیں یا تمارے پروردگار کا حکم (عذاب) آئیجے۔ اسی طرح ان لوگوں نے کیا تھا جو ان سے پسلے تھے اور غدا نے ان پر ظلم نہیں کیا بلکہ وہ خود اپنے آپ پر ظلم کرتے تھے
YusufAli	Do the (ungodly) wait but for the angels come to them or there comes the Command of thy Lord (for their doom)? So did those who went before them. But Allah wronged them not: nay they wronged their own souls.
M.Khan	Do they (the disbelievers and polytheists) await but that the angels should come to them [to take away their souls (at death)], or there should come the command (i.e. the torment or the Day of Resurrection) of your Lord?

The Holy Quran

The Bee

Sura # 16 – 128 Verses - Makkah

سورة النحل

	Thus did those before them. And Allâh wronged them not, but they used to wrong themselves.
Pickthal	Await they ought say that the angels should come unto them or thy Lord's command should come to pass? Even so did those before them. Allah wronged them not, but they did wrong themselves,
Shakir	They do not wait aught but that the angels should come to them or that the commandment of your Lord should come to pass. Thus did those before them; and Allah was not unjust to them, but they were unjust to themselves.

فَاصَابُهُمْ سَيِّئَاتٌ مَا عَمِلُوا وَحَاقَ بِهِمْ مَا كَانُوا بِهِ يَسْتَهْزِئُونَ ﴿34﴾

(of) what	ما	The evil results	سيئات	Then, overtook them	فَاصَابُهُمْ
Them	بِهِمْ	And surrounded	وَحَاقَ	They did	عَمِلُوا
At (it)	بِهِ	They used	كَانُوا	What	مَا
				To mock	يَسْتَهْزِئُونَ

Translit	Fa'asabahum Sayyi'atu Ma 'Amilu Wa Haqqa Bihim Ma Kanu Bihi Yastahzi'un
AhmedAli	پھر انہیں ان کے بد اعمال کے نتیجے مل کر ربہ اور جس کی وہ بنی ایام کرتے تھے وہی ان پر نمازیں ہوں
Jalandhry	تو ان کو ان کے اعمال کے برے بدلے اور جس چیز کے ساتھ وہ مٹھے کیا کرتے تھے اس نے ان کو (ہر طرف سے) گھیر لیا
YusufAli	But the evil results of their deeds overtook them, and that very (Wrath) at which they had scoffed hemmed them in.
M.Khan	Then, the evil results of their deeds overtook them, and that at which they used to mock at surrounded them.
Pickthal	So that the evil of what they did smote them, and that which they used to mock surrounded them.
Shakir	So the evil (consequences) of what they did shall afflict them and that which they mocked shall encompass them.

وَقَالَ الَّذِينَ أَشْرَكُوا لَوْ شَاءَ اللَّهُ مَا عَبَدْنَا مِنْ دُونِهِ مِنْ شَيْءٍ نَحْنُ وَلَا حَرَمَنَا مِنْ دُونِهِ مِنْ شَيْءٍ ۚ كَذَلِكَ فَعَلَ الَّذِينَ مِنْ قَبْلِهِمْ ۚ فَهَلْ عَلَى الرُّسُلِ إِلَّا الْبَلَاغُ الْمُبِينُ

﴿35﴾

Joined others in worship (with Allah)	أشركوا	Those who	الذين	And said	وقال
Allah	الله	Had willed	شاء	If	لو
Other than Him	من دونه	We would have worshipped	عبدنا	Neither	ما
We	نحن	Thing	شيء	Any	من
Nor	ولأ	Our fathers	آباؤنا	Nor	ولأ
Any	من	Without Him	من دونه	We have forbidden	حرمنا
Did	فعل	So	كذلك	Thing	شيء
Then what (is)	فهل	(were) before them	من قبلهم	Those who	الذين

The Holy Quran

The Bee

Sura # 16 – 128 Verses - Makkah

سورة النحل

But	إِلَّا	The Messengers	الرُّسُلُ	On	عَلَىٰ
		The clear	الْمُبِينُ	To convey (the Message)	الْبَلَاغُ

Translit	Wa Qāla Al-Ladhīna 'Ashrakū Law Shā'a Allāhu Mā 'Abadnā Min Dūnihi Min Shay'in Nahnu Wa Lā 'Ābā'uunā Wa Lā Ḥarramnā Min Dūnihi Min Shay'in Kadhālikā Fa 'ala Al-Ladhīna MinQablihim Fahal 'Alā Ar-Rusuli 'Illā Al-Balāghu Al-Mubīnu
AhmedAli	اور مشرک کہتے میں اگر الٰہ پاہتا تو ہم اس کے سوا کسی چیز کی عبادت نہ کرتے اور نہ ہمارے باپ دادا اور اس کے علم کے سوا ہم کسی چیز کو حرام نہ ٹھیکارتے اسی طرح کیا ان لوگوں نے جوان سے پہلے تھے پھر رسولوں کے ذمہ تو صرف صاف پہنچا دینا ہے
Jalandhry	اور مشرک کہتے میں کہ اگر خدا پاہتا تو نہ ہم ہی اس کے سوا کسی چیز کو پوختہ اور نہ ہمارے بڑے بھی (پوختہ) اور نہ اس کے (فرمان کے) بغیر ہم کسی چیز کو حرام ٹھیکارتے۔ (اے پیغمبر) اسی طرح ان سے اگلے لوگوں نے کیا تھا۔ تو پیغمبروں کے ذمے (غذا کے احکام کو) کھول کر سنادینے کے سوا اور کچھ نہیں
YusufAli	The worshippers of false gods say: "If Allah had so willed, we should not have worshipped aught but Him—neither we nor our fathers— nor should we have prescribed prohibitions other than His." So did those who went before them. But what is the mission of messengers but to preach the Clear Message?
M.Khan	And those who joined others in worship with Allâh say: "If Allâh had so willed, neither we nor our fathers would have worshipped aught but Him, nor would we have forbidden anything without (Command from) Him." So did those before them. Then! Are the Messengers charged with anything but to convey clearly the Message?
Pickthal	And the idolaters say: Had Allah willed, we had not worshipped aught beside Him, we and our fathers, nor had we forbidden aught without (command from) Him. Even so did those before them. Are the messengers charged with aught save plain conveyance (of the message)?
Shakir	And they who give associates (to Allah) say: If Allah had pleased, we would not have served anything besides Allah, (neither) we nor our fathers, nor would we have prohibited anything without (order from) Him. Thus did those before them; is then aught incumbent upon the messengers except a plain delivery (of the message)?

وَلَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَسُولاً أَنِ اعْبُدُوا اللَّهَ وَاجْتَنِبُوا الطَّاغُوتَ ۖ فَمِنْهُمْ مَنْ هَدَى اللَّهُ
وَمِنْهُمْ مَنْ حَقَّتْ عَلَيْهِ الضَّلَالَةُ ۗ فَسِيرُوا فِي الْأَرْضِ فَانْظُرُوا كَيْفَ كَانَ عَاقِبَةُ الْمُكَذِّبِينَ

﴿36﴾

In	فِي	We have sent	بَعَثْنَا	And verily	وَلَقَدْ
A Messenger	رَسُولاً	Nation	أُمَّةٌ	Every	كُلٌّ
Allah	اللَّهُ	You worship	اعْبُدُوا	(saying) that	أَنِ
Then, of them	فِيْنَهُمْ	False deities	الطَّاغُوتَ ۖ	And avoid	وَاجْتَنِبُوا
Allah	اللَّهُ	Guided	هَدَىٰ	(were) some whom	مَنْ
Was justified	حَقَّتْ	(were) some	مَنْ	And of them	وَمِنْهُمْ
So travel	فَسِيرُوا	The straying	الضَّلَالَةُ ۗ	Upon whom	عَلَيْهِ
And see	فَانْظُرُوا	The land	الْأَرْضِ	Through	فِي
The end	عَاقِبَةٌ	Was	كَانَ	How	كَيْفَ

The Holy Quran

The Bee

Sura # 16 – 128 Verses - Makkah

سورة النحل

				(of) those who denied	الْمُكَذِّبُونَ
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Translit	Wa Laqad Ba`athnā Fī Kulli `Ummatin Rasūlāan 'Ani Au`budū Allāha Wa Ajtanibū At-Tāghūta Faminhum Man Hadā Allāhu Wa Minhum Man Ḥaqqaṭ `Alayhi Ad-Dalālatu Faṣīrū Fī Al-'Arḍi Fānzurū Kayfa Kāna `Āqibatu Al-Mukadhdhibīna
AhmedAli	اور البتہ حقین ہم نے ہر امت میں یہ پیغام دے کر رسول بھیجا کہ اللہ کی عبادت کرو اور شیطان سے بچو پھر ان میں سے بعض کو اللہ نے ہدایت دی اور بعض پر گمراہی ثابت ہوئی پھر ملک میں پھر کر دیکھو کہ جھلانے والوں کا انجام کیا ہوا
Jalandhry	اور ہم نے ہر جماعت میں پیغمبر بھیجا کہ خدا ہی کی عبادت کرو اور بتوں (کی پرستش) سے اجتناب کرو۔ تو ان میں بعض ایسے ہیں جن کو غدائلے ہدایت دی اور بعض ایسے ہیں جن پر گمراہی ثابت ہوئی۔ سو زمین پر چل پھر کر دیکھو کہ جھلانے والوں کا انجام کیسا ہوا
YusufAli	For We assuredly sent amongst every People a messenger, (with the Command) "Serve Allah, and eschew Evil": of the people were some whom Allah guided, and some on whom Error became inevitably (established). So travel through the earth, and see what was the end of those who denied (the Truth).
M.Khan	And verily, We have sent among every Ummah (community, nation) a Messenger (proclaiming): "Worship Allāh (Alone), and avoid (or keep away from) Tāghūt (all false deities, etc. i.e. do not worship Tāghūt besides Allāh)." Then of them were some whom Allāh guided and of them were some upon whom the straying was justified. So travel through the land and see what was the end of those who denied (the truth).
Pickthal	And verily We have raised in every nation a messenger, (proclaiming): Serve Allah and shun false gods. Then some of them (there were) whom Allah guided, and some of them (there were) upon whom error had just hold. Do but travel in the land and see the nature of the consequence for the deniers!
Shakir	And certainly We raised in every nation a messenger saying: Serve Allah and shun the Shaitan. So there were some of them whom Allah guided and there were others against whom error was due; therefore travel in the land, then see what was the end of the rejecters.

إِنْ تَحْرِصْ عَلَىٰ هُدَاهُمْ فَإِنَّ اللَّهَ لَا يَهْدِي مَنْ يُضِلُّ ۝ وَمَا لَهُمْ مِنْ نَاصِرِينَ ﴿37﴾

For	عَلَىٰ	You covet	تَحْرِصْ	If	إِنْ
Allah	اللَّهُ	Then verily	فَإِنْ	Their guidance	هُدَاهُمْ
Whom	مَنْ	Will guide	يَهْدِي	Not	لَا
They have	هُمْ	And not	وَمَا	He lets to go astray	يُضِلُّ
		Helpers (supporters)	نَاصِرِينَ	Any	مِنْ

Translit	'In Tahriṣ `Alá Hudāhum Fa'inna Allāha Lā Yahdī Man Yuḍillu Wa Mā Lahum Min Nāṣirīna
AhmedAli	اگر تو انہیں ہدایت پر لانے کی طمع کرے تو الہ ہدایت نہیں دیتا اس شخص کو جے گماہ کر دے اور نہ ان کے لیے کوئی مددگار ہوگا
Jalandhry	اگر تم ان (کفار) کی ہدایت کے لیے لچاؤ تو جس کو خدا گماہ کر دیتا ہے اس کو وہ ہدایت نہیں دیا کرتا اور ایسے لوگوں کا کوئی مددگار بھی نہیں ہوتا
YusufAli	If thou art anxious for their guidance, yet Allah guideth not such as He leaves to stray, and there is none to help them.
M.Khan	If you (O Muhammad SAW) covet for their guidance, then verily Allāh guides not those whom He makes to go astray (or none can guide him whom Allāh sends astray). And they will have no helpers.
Pickthal	Even if thou (O Muhammad) desirerest their right guidance, still Allah assuredly will not guide him who misleadeth. Such have no helpers.
Shakir	If you desire for their guidance, yet surely Allah does not guide him who leads astray, nor shall they have any

The Holy Quran

The Bee

Sura # 16 – 128 Verses - Makkah

سورة النحل

helpers.

وَأَقْسَمُوا بِاللَّهِ جَهْدَ أَيْمَانِهِمْ لَا يَبْعَثُ اللَّهُ مَنْ يَمْوَتْ بَلَى وَعْدًا عَلَيْهِ حَقًّا وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ ﴿٣٨﴾

Their stronger	جَهْدَ	By Allah	بِاللَّهِ	And they swear	وَأَقْسَمُوا
Will rise up	يَبْعَثُ	Not	لَا	Oaths	أَيْمَانِهِمْ ل
Dies	يَمْوَتْ	He who	مَنْ	Allah	اللَّهُ
Upon him	عَلَيْهِ	A promise	وَعْدًا	Yes	بَلَى
Most	أَكْثَرَ	But	وَلَكِنَّ	In truth	حَقًّا
know	يَعْلَمُونَ	Not	لَا	(of) mankind	النَّاسِ

Translit	Wa 'Aqsamū Billāhi Jahda 'Aymānihim Lā Yab'athu Allāhu Man Yamūtu Balā Wa'dāan 'Alayhi Ḥaqqāan Wa Lakinna 'Akthara An-Nāsi Lā Ya'lamūna
AhmedAli	اور اللہ کی سخت قسمیں کھا کر کہتے میں کہ اللہ انہیں اٹھانے کا اس شخص کو ہمراجے گا پاں اس نے اپنے ذمہ پا وعدہ کر لیا ہے لیکن بہت سے لوگ نہیں جانتے
Jalandry	اور یہ غدا کی سخت سخت قسمیں کھاتے میں کہ جو مر جاتا ہے غذا سے (قیامت کے دن قبر سے) نہیں اٹھائے گا۔ ہرگز نہیں۔ یہ (ندا کا) وعدہ چاہے اور اس کا پوکرنا اسے ضرور ہے لیکن اکثر لوگ نہیں جانتے
YusufAli	They swear their strongest oaths by Allah, that Allah will not raise up those who die: Nay but it is a promise (binding) on Him in truth: but most among mankind realise it not.
M.Khan	And they swear by Allāh their strongest oaths, that Allāh will not raise up him who dies. Yes, (He will raise them up), a promise (binding) upon Him in truth, but most of mankind know not.
Pickthal	And they swear by Allah their most binding oaths (that) Allah will not raise up him who dieth. Nay, but it is a promise (binding) upon Him in truth, but most of mankind know not,
Shakir	And they swear by Allah with the most energetic of their oaths: Allah will not raise up him who dies. Yea! it is a promise binding on Him, quite true, but most people do not know;

لِيَبَيِّنَ لَهُمُ الَّذِي يَخْتَلِفُونَ فِيهِ وَلِيَعْلَمَ الَّذِينَ كَفَرُوا أَنَّهُمْ كَانُوا كَاذِبِينَ ﴿٣٩﴾

That	الَّذِي	For them	لَهُمْ	In order to illustrate	لِيَبَيِّنَ
And may know	وَلِيَعْلَمُ	Wherein	فِيهِ	They differ	يَخْتَلِفُونَ
That they	أَنَّهُمْ	Disbelieved	كَفَرُوا	Those tho	الَّذِينَ
		Liars	كَاذِبِينَ	Were	كَانُوا

Translit	Liyubayyina Lahumu Al-Ladhī Yakhtalifūna Fīhi Wa Liya'lama Al-Ladhiṇa Kafarū 'AnnahumKānū Kādhibīna
AhmedAli	تمکہ ان پر ظاہر کر دے وہ بات جس میں یہ جھگوتے میں اور تاکہ کافر معلوم کر لیں کہ وہ جھوٹے تھے

The Holy Quran

The Bee

Sura # 16 – 128 Verses - Makkah

سورة النحل

Jalandhry	تَمَّا كَهْ جَنْ بَاتُوْنَ مِيْں يَہ اخْتِلَافَ كَرْتَے مِيْں وَهْ انْ پَرْ تَلَاهَرَ كَرْدَے اوْ رَاسَ لِيْكَهْ كَهْ كَافِرْ جَانَ لِيْسَ كَهْ وَهْ جَمْوَلَ تَحَى
YusufAli	(They must be raised up), in order that He may manifest to them the Truth of that wherein they differ, and that the rejecters of Truth may realize that they had indeed (submitted to) Falsehood.
M.Khan	In order that He may make manifest to them the truth of that wherein they differ, and that those who disbelieved (in Resurrection, and in the Oneness of Allâh) may know that they were liars.
Pickthal	That he may explain unto them that wherein they differ, and that those who disbelieved may know that they were liars.
Shakir	So that He might make manifest to them that about which they differ, and that those who disbelieve might know that they were liars.

﴿40﴾ إِنَّمَا قَوْلُنَا لِشَيْءٍ إِذَا أَرْدَنَاهُ أَنْ نَقُولَ لَهُ كُنْ فَيَكُونُ

Unto a thing	لِشَيْءٍ	Our Word	قَوْلُنَا	Only	إِنَّمَا
(is) that	أَنْ	We intend it	أَرْدَنَاهُ	When	إِذَا
Be	كُنْ	Unto it	لَهُ	We say	نَقُولَ
				And it is	فَيَكُونُ

Translit	'Innamā Qawlunā Lishay'in 'Idhā 'Aradnāhu 'An Naqūla Lahu Kun Fayakūnu
AhmedAli	هم جس کام کے کرنے کا ارادہ کرتے میں تو اس کے لیے ہمارا تنہی کہنا کافی ہے کہ ہم اسے کہہ دیں کہ ہو جا پھر ہو جاتا ہے
Jalandhry	جب ہم کسی چیز کا ارادہ کرتے میں تو ہماری بات یہی ہے کہ اس کو کہہ دیتے میں کہ ہو جاؤ وہ ہو جاتی ہے
YusufAli	For to anything which We have willed, We but say the Word, "Be" and it is.
M.Khan	Verily! Our Word unto a thing when We intend it, is only that We say unto it: "Be!" and it is.
Pickthal	And Our word unto a thing, when We intend it, is only that We say unto it: Be! and it is.
Shakir	Our word for a thing when We intend it, is only that We say to it, Be, and it is.

وَالَّذِينَ هَاجَرُوا فِي اللَّهِ مِنْ بَعْدِ مَا ظُلِمُوا لَنُبَوِّئَنَّهُمْ فِي الدُّنْيَا حَسَنَةً ۝ وَلَا جُرْ الْآخِرَةِ أَكْبَرُ
﴿41﴾ لَوْ كَانُوا يَعْلَمُونَ

(in) for the Cause	فِي	Emigrated	هَاجَرُوا	And as for those who	وَالَّذِينَ
They were persecuted	ظُلِمُوا	after	مِنْ بَعْدِ مَا	(of) Allah	اللَّهِ
This world	الْدُّنْيَا	In	فِي	We will certainly give them residence	لَنُبَوِّئَنَّهُمْ
(of) the Hereafter	الْآخِرَةِ	And indeed the reward	وَلَا جُرْ	Goodly	حَسَنَةً ۝
They	كَانُوا	If	لَوْ	Will be greater	أَكْبَرُ ۝
				(but) know	يَعْلَمُونَ

Translit	Wa Al-Ladhīna Hājaraū Fī Allāhi Min Ba`di Mā Žulimū Lanubawwi'annahum Fī Ad-Dunyā Ḥasanatan Wa La'ajru Al-'Ākhirati 'Akbaru Law Kānū Ya'lāmūna
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The Holy Quran

The Bee

Sura # 16 – 128 Verses - Makkah

سورة النحل

AhmedAli	اور جنوں نے الہ کے واسطے گھر پھوڑا اس کے بعد ان پر ظلم کیا گیا تھا تو البتہ ہم نے انہیں دنیا میں اچھی جگہ دیں گے اور آخرت کا ثواب توہبت ہی بڑا ہے کاش یہ لوگ سمجھ جاتے
Jalandhry	اور جن لوگوں نے ظلم سے کے بعد خدا کے لیے وطن مجوہ ہم ان کو دنیا میں اچھا مکان دیں گے۔ اور آخرت کا اجر توہبت بڑا ہے۔ کاش وہ (اسے) جانتے
YusufAli	To those who leave their homes in the cause of Allah, after suffering oppression— We will assuredly give a goodly home in this world: but truly the reward of the Hereafter will be greater if they only realize (this)!
M.Khan	And as for those who emigrated for the Cause of Allâh, after they had been wronged, We will certainly give them goodly residence in this world, but indeed the reward of the Hereafter will be greater, if they but knew!
Pickthal	And those who became fugitives for the cause of Allah after they had been oppressed, We verily shall give them goodly lodging in the world, and surely the reward of the Hereafter is greater, if they but knew;
Shakir	And those who fly for Allah's sake after they are oppressed, We will most certainly give them a good abode in the world, and the reward of the hereafter is certainly much greater, did they but know;

الَّذِينَ صَبَرُوا وَعَلَى رَبِّهِمْ يَتَوَكَّلُونَ ﴿٤٢﴾

And unto	وَعَلَى	Remained patient	صَبَرُوا	Those who	الَّذِينَ
		Put their trust	يَتَوَكَّلُونَ	Their Lord	رَبِّهِمْ

Translit	Al-Ladhīna Ṣabarū Wa `Alá Rabbihim Yatawakkalūna
AhmedAli	جو لوگ ثابت قدم رہے اور اپنے رب پر بھروسہ کیا
Jalandhry	یعنی وہ لوگ جو صبر کرتے میں اور اپنے پروردگار پر بھروسہ رکھتے میں
YusufAli	(They are) those who persevere in patience, and put their trust on their Lord.
M.Khan	(They are) those who remained patient (in this world for Allâh's sake), and put their trust in their Lord (Allâh Alone).
Pickthal	Such as are steadfast and put their trust in Allah.
Shakir	Those who are patient and on their Lord do they rely.

وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ إِلَّا رِجَالًا نُوحِي إِلَيْهِمْ فَاسْأَلُوا أَهْلَ الذِّكْرِ إِنْ كُنْتُمْ لَا تَعْلَمُونَ

﴿43﴾

Before you	مِنْ قَبْلِكَ	We sent	أَرْسَلْنَا	And not	وَمَا
Whom We sent revelation	نُوحِي	Men	رِجَالًا	But	إِلَّا
Those who know	أَهْلَ	So ask	فَاسْأَلُوا	To them	إِلَيْهِمْ
You were	كُنْتُمْ	If	إِنْ	The Scripture	الذِّكْرِ
		knowing	تَعْلَمُونَ	Not	لَا

Translit	Wa Mā 'Arsalnā Min Qablika 'Illā Rijālāan Nūhī 'Ilayhim Fās'alū 'Ahla Adh-Dhikri 'In KuntumLā Ta'lāmūna
AhmedAli	اور ہم نے تجھ سے پہلے بھی تو انسان ہی بیہج تھے جن کی طرف ہم وہی بیہجا کرتے تھے تو اگر تمیں معلوم نہیں تو اہل علم سے پوچھ لو

The Holy Quran

The Bee

Sura # 16 – 128 Verses - Makkah

سورة النحل

Jalandhry	اور ہم نے تم سے پہلے مردوں ہی کو پیغمبر بنا کر مجھجا تھا جن کی طرف ہم وہی مجھجا کرتے تھے اگر تم لوگ نہیں جانتے تو اہل کتاب سے پوچھ لو
YusufAli	And before thee also the messengers We sent were but men, to whom We granted inspiration: if ye realise this not, ask of those who possess the Message.
M.Khan	And We sent not (as Our Messengers) before you (O Muhammad SAW) any but men, whom We sent revelation, (to preach and invite mankind to believe in the Oneness of Allâh). So ask (you, O pagans of Makkah) of those who know the Scripture [learned men of the Taurât (Torah) and the Injeel (Gospel)], if you know not.
Pickthal	And We sent not (as Our messengers) before thee other than men whom We inspired - Ask the followers of the Remembrance if ye know not! -
Shakir	And We did not send before you any but men to whom We sent revelation-- so ask the followers of the Reminder if you do not know--

بِالْبَيِّنَاتِ وَالرُّبُرِ ۝ وَأَنْزَلْنَا إِلَيْكَ الذِّكْرَ لِتُبَيِّنَ لِلنَّاسِ مَا نَزَّلَ إِلَيْهِمْ وَلَعَلَّهُمْ يَتَفَكَّرُونَ ۝ 44

And We have sent down	وَأَنْزَلْنَا	And the Books	وَالرُّبُرِ ۝	With clear signs	بِالْبَيِّنَاتِ
That you may explain	لِتُبَيِّنَ	The reminder (Quran)	الذِّكْرَ	Unto you	إِلَيْكَ
(is) sent down	نُزُلٌ	What	مَا	To mankind (people)	لِلنَّاسِ
Give thought	يَتَفَكَّرُونَ	And that they may	وَلَعَلَّهُمْ	To them	إِلَيْهِمْ

Translit	Bil-Bayyināti Wa Az-Zuburi Wa 'Anzalnā 'Ilayka Adh-Dhikra Litubayyina Lilnnāsi Mā Nuzzila 'Ilayhim Wa La`allahum Yatafakkarūna
AhmedAli	ہم نے انہیں صحیحات اور کتابیں دے کر مجھجا تھا اور ہم نے تیری طرف قرآن نازل کیا تھا کہ لوگوں کے لیے واضح کر دے جو ان کی طرف نازل کیا گیا ہے اور تھا وہ سوچ لیں
Jalandhry	(اور ان پیغمبروں کو) دلیلیں اور کتابیں دے کر (مجھجا تھا) اور ہم نے تم پر بھی یہ کتاب نازل کی ہے تھا جو (ارشادات) لوگوں پر نازل ہوئے میں وہ ان پر ظاہر کر دوا اور تھا کہ وہ غور کریں
YusufAli	(We sent them) with Clear Signs and scriptures and We have sent down unto thee (also) the Message; that thou mayest explain clearly to men what is sent for them, and that they may give thought.
M.Khan	With clear signs and Books (We sent the Messengers). And We have also sent down unto you (O Muhammad SAW) the Dhikr [the reminder and the advice (the Qur'an)], that you may explain clearly to men what is sent down to them, and that they may give thought.
Pickthal	With clear proofs and writings; and We have revealed unto thee the Remembrance that thou mayst explain to mankind that which hath been revealed for them, and that haply they may reflect.
Shakir	With clear arguments and scriptures; and We have revealed to you the Reminder that you may make clear to men what has been revealed to them, and that haply they may reflect.

أَفَامِنَ الَّذِينَ مَكَرُوا السَّيِّئَاتِ أَنْ يَخْسِفَ اللَّهُ بِهِمُ الْأَرْضَ أَوْ يَأْتِيهِمُ الْعَذَابُ مِنْ حَيْثُ لَا

يَشْعُرُونَ ۝ 45 ۝

Device plots	مَكَرُوا	Those who	الَّذِينَ	Do then feel secure	أَفَامِنَ
Will sink	يَخْسِفَ	That	أَنْ	Evils	السَّيِّئَاتِ

The Holy Quran

The Bee

Sura # 16 – 128 Verses - Makkah

سورة النحل

(into) the earth	الْأَرْضَ	With them	يُحِمُّ	Allah	اللَّهُ
Torment	الْعَذَابُ	Will come to them	يَأْتِيهِمْ	Or	أَوْ
Not	لَا	Direction	حَيْثُ	From	مِنْ
				They perceive	يَشْعُرُونَ

Translit	'Afa'amina Al-Ladhīna Makarū As-Sayyi'āti 'An Yakhṣifa Allāhu Bihim Al-'Arda 'Aw Ya'tiyahumu Al-'Adhābu Min Ḥaythu Lā Yash'urūna
AhmedAli	پس کیا وہ لوگ نذر ہو گئے میں جو برقے فیب کرتے میں اس سے کہ اللہ انہیں زمین میں دھنادے یا ان پر عذاب آجائے جہاں سے انہیں نہ بھی نہ ہو
Jalandhry	کیا جو لوگ بری پالیں چلتے میں اس بات سے بے خوف میں کہ خدا ان کو زمین میں دھنادے یا (ایسی طرف سے) ان پر عذاب آجائے جہاں سے ان کو نہ بھی نہ ہو
YusufAli	Do then those who devise evil (plots) feel secure that Allah will not cause the earth to swallow them up, or that the Wrath will not seize them from directions they little perceive?—
M.Khan	Do then those who devise evil plots feel secure that Allâh will not sink them into the earth, or that the torment will not seize them from directions they perceive not?
Pickthal	Are they who plan ill-deeds then secure that Allah will not cause the earth to swallow them, or that the doom will not come on them whence they know not?
Shakir	Do they then who plan evil (deeds) feel secure (of this) that Allah will not cause the earth to swallow them or that punishment may not overtake them from whence they do not perceive?

﴿46﴾ أَوْ يَأْخُذُهُمْ فِي تَقْلِبِهِمْ فَمَا هُمْ بِمُعْجِزِينَ

In	فِي	That He may seize them	يُخْلِدُهُمْ	Or	أَوْ
They	هُمْ	So not	فَمَا	Their going to and fro Will be able to escape (from Allah's punishment)	تَقْلِبِهِمْ بِمُعْجِزِينَ

Translit	'Aw Ya'khudhahum Fī Taqallubihim Famā Hum Bimūjizīna
AhmedAli	یا انہیں چلتے پھرتے پکڑے پس وہ عاجز کرنے والے نہیں میں
Jalandhry	یا ان کو چلتے پھرتے پکڑ لے وہ (ندا کو) عاجز نہیں کر سکتے
YusufAli	Or that He may not call them to account in the midst of their goings to and fro without a chance of their frustrating Him?
M.Khan	Or that He may catch them in the midst of their going to and fro (in their jobs), so that there be no escape for them (from Allâh's Punishment)?
Pickthal	Or that He will not seize them in their going to and fro so that there be no escape for them?
Shakir	Or that He may not seize them in the course of their journeys, then shall they not escape;

﴿47﴾ أَوْ يَأْخُذُهُمْ عَلَى تَخُوُفٍ فَإِنَّ رَبَّكُمْ لَرَءُوفٌ رَّحِيمٌ

With a gradual wasting	عَلَى تَخُوُفٍ	That He may seize them	يُخْلِدُهُمْ	Or	أَوْ
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The Holy Quran

The Bee

Sura # 16 – 128 Verses - Makkah

سورة النحل

(is) indeed Most Gracious	لَرْءُوفٌ	Your Lord	رَّبُّكُمْ	Truly	فِإِنَّ
				Most Merciful	رَحِيمٌ

Translit	'Aw Ya'khudhahum 'Alá Takhawwufin Fa'inna Rabbakum Lara'u fun Rahímun
AhmedAli	یا انہیں ڈرانے کے بعد پکڑے پس تحقیق تمہاراب نہیات ہی شفیع رحم کرنے والا ہے
Jalandhry	یا جب ان کو عذاب کا ڈسپیدا ہو گیا ہو تو ان کو پکڑ لے۔ بے شک تمہارا پورا دگار بہت شفقت کرنے والا اور مہربان ہے
YusufAli	Or that He may not call them to account by a process of slow wastage--for thy Lord is indeed Full of kindness and Mercy.
M.Khan	Or that He may catch them with gradual wasting (of their wealth and health). Truly! Your Lord is indeed full of Kindness, Most Merciful?
Pickthal	Or that He will not seize them with a gradual wasting? Lo! thy Lord is indeed Full of Pity, Merciful.
Shakir	Or that He may not seize them by causing them to suffer gradual loss, for your Lord is most surely Compassionate, Merciful.

أَوْلَمْ يَرَوَا إِلَى مَا خَلَقَ اللَّهُ مِنْ شَيْءٍ يَتَفَيَّأُ طِلَالُهُ عَنِ الْيَمِينِ وَالشَّمَائِلِ سُجَّدًا لِلَّهِ وَهُمْ دَاخِرُونَ ﴿48﴾

(to)	إِلَى	Seen (observed)	يَرَوَا	Have they not	أَوْلَمْ
Allah	اللَّهُ	Created	خَلَقَ	What	مَا
Incline	يَتَفَيَّأُ	Thing	شَيْءٌ	From	مِنْ
The right	الْيَمِينِ	To	عَنِ	Their shadow	طِلَالُهُ
Unto Allah	لِلَّهِ	Making prostration	سُجَّدًا	And to the left	وَالشَّمَائِلِ
		(are) lowly	دَاخِرُونَ	And they	وَهُمْ

Translit	'Awalam Yaraw 'Ilá Mā Khalaqa Alláhu Min Shay'in Yatafayya'u Žilálahu 'Ani Al-Yamīni WaAsh-Shamā'ilí Sujjadāan Lilláhi Wa Hum Dākhirūna
AhmedAli	کیا وہ اللہ کی ہوئی پیروں کو نہیں دیکھتے کہ کے سامنے دایین اور بائیں طرف جھکے جا رہے ہیں اور نہیات عاجزی کے ساتھ الہ کو سجدہ کر رہے ہیں
Jalandhry	کیا ان لوگوں نے خدا کی مخلوقات میں سے ایسی چیزوں نہیں دیکھیں ہیں کہ کے سامنے دایین سے (دایین کو) اور بائیں سے (دایین کو) لوٹتے رہتے ہیں (یعنی) خدا کے آگے ماجہ ہو کر سجدے میں پڑے رہتے ہیں
YusufAli	Do they not look at Allah's creation (even) among (inanimate) things— how their (very) shadows turn round from the right and the left, prostrating themselves to Allah, and that in the humblest manner?
M.Khan	Have they not observed things that Allâh has created, (how) their shadows incline to the right and to the left, making prostration unto Allâh, and they are lowly?
Pickthal	Have they not observed all things that Allah hath created, how their shadows incline to the right and to the left, making prostration unto Allah, and they are lowly?
Shakir	Do they not consider every thing that Allah has created? Its (very) shadows return from right and left, making obeisance to Allah while they are in utter abasement.

The Holy Quran

The Bee

Sura # 16 – 128 Verses - Makkah

سورة النحل

﴿ وَلَلَّهِ يَسْجُدُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ مِنْ دَابَّةٍ وَالْمَلَائِكَةُ وَهُمْ لَا يَسْتَكْبِرُونَ ﴾ 49

(all) that	مَا	Prostrate	يَسْجُدُ	And to Allah	وَلَلَّهِ
And all that	وَمَا	The heavens	السَّمَاوَاتِ	(is) in	فِي
Of	مِنْ	The earth	الْأَرْضِ	(is) in	فِي
And they are	وَهُمْ	And the angels	وَالْمَلَائِكَةُ	Moving (living) creatures	دَابَّةٍ
		Proud or arrogant	يَسْتَكْبِرُونَ	Not	لَا

Translit	Wa Lillahi Yasjudu Mā Fī As-Samāwāti Wa Mā Fī Al-'Arḍi Min Dābbatin Wa Al-Malā'i'ikatu Wa Hum Lā Yastakbirūna
AhmedAli	اور جو آسمان میں ہے اور جو زمین میں ہے جنداروں سے اور فرشتے سب الٰہ ہی کو بھروسہ کرتے ہیں اور وہ تکبر نہیں کرتے
Jalandhry	اور تمام جاندار جو آسمانوں میں ہیں اور جو زمین میں ہیں میں سب خدا کے آگے بھروسہ کرتے ہیں اور فرشتے بھی اور وہ ذرا غرور نہیں کرتے
YusufAli	And to Allah doth obeisance all that is in the heavens and on earth whether moving (living) creatures or the angels: for none are arrogant (before their Lord).
M.Khan	And to Allâh prostate all that is in the heavens and all that is in the earth, of the moving (living) creatures and the angels, and they are not proud [i.e. they worship their Lord (Allâh) with humility].
Pickthal	And unto Allâh maketh prostration whatsoever is in the heavens and whatsoever is in the earth of living creatures, and the angels (also) and they are not proud.
Shakir	And whatever creature that is in the heavens and that is in the earth makes obeisance to Allah (only), and the angels (too) and they do not show pride.

﴿ يَخَافُونَ رَبَّهُمْ مِنْ فَوْقِهِمْ وَيَفْعَلُونَ مَا يُؤْمِرُونَ ﴾ 50

Abnove them	مِنْ فَوْقِهِمْ	Their Lord	رَبَّهُمْ	They fear	يَخَافُونَ
They are commanded	يُؤْمِرُونَ	What	مَا	And they do	وَيَفْعَلُونَ

Translit	Yakhāfūna Rabbahum Min Fawqihim Wa Yaf'alūna Mā Yu'umarūna
AhmedAli	وہ اپنے بالا دست رب سے ڈرتے ہیں اور انہیں جو حکم دیا جاتا ہے وہ بجا لاتے ہیں
Jalandhry	اور اپنے پروردگار سے جوان کے اوپر ہے ڈرتے ہیں اور جوان کو ارشاد ہوتا ہے اس پر عمل کرتے ہیں
YusufAli	They all revere their Lord, high above them, and they do all that they are commanded.
M.Khan	They fear their Lord above them, and they do what they are commanded.
Pickthal	They fear their Lord above them, and do what they are bidden.
Shakir	They fear their Lord above them and do what they are commanded.

﴿ وَقَالَ اللَّهُ لَا تَتَحِذُّوا إِلَهِينِ اثْنَيْنِ ۝ إِنَّمَا هُوَ إِلَهٌ وَاحِدٌ ۝ فَإِيَّاهُ فَارْهَبُونِ ﴾ 51

Not	لَا	Allah	اللَّهُ	And said	وَقَالَ
(two)	اثْنَيْنِ	Two gods	إِلَهِينِ	You take	تَتَحِذُّوا

The Holy Quran

The Bee

Sura # 16 – 128 Verses - Makkah

سورة النحل

(is) God	إِلَهٌ	He	هُوَ	Verily	إِنَّمَا
You should fear	فَارْهُبُونَ	Then Me	فَإِنِّي أَيَّ	One	وَاحِدٌ

Translit	<i>Wa Qāla Allāhu Lā Tattakhidhū 'Ilahayni Athnayni 'Innamā Huwa 'Ilahun Wāhidun Fa'tyāya Fārhabūni</i>
AhmedAli	اللہ نے کہا ہے دو معبود نہ بناؤ وہ ایک ہی معبود ہے پھر مجھ سے ڈرو
Jalandry	اور خدا نے فرمایا ہے کہ دو دو معبود نہ بناؤ۔ معبود وہی ایک ہے۔ تو مجھ سے ڈرتے رہو
YusufAli	Allah has said: "Take not (for worship) two gods: for He is just One Allah: then fear Me (and Me alone)."
M.Khan	And Allâh said (O mankind!): "Take not ilâhâin (two gods in worship). Verily, He (Allâh) is (the) only One Ilâh (God). Then, fear Me (Allâh S.W.T) much [and Me (Alone), i.e. be away from all kinds of sins and evil deeds that Allâh has forbidden and do all that Allâh has ordained and worship none but Allâh]
Pickthal	Allah hath said: Choose not two Gods. There is only One God. So of Me, Me only, be in awe.
Shakir	And Allah has said: Take not two gods, He is only one Allah; so of Me alone should you be afraid.

﴿52﴾ وَلَهُ مَا فِي السَّمَاوَاتِ وَالْأَرْضِ وَلَهُ الدِّينُ وَاصِبًا ۝ أَفَعَيْرَ اللَّهُ تَسْقُونَ

(is) in	فِي	All that	مَا	And to Him belongs	وَلَهُ
And His	وَلَهُ	And the earth	وَالْأَرْضِ	The heavens	السَّمَاوَاتِ
It is any other than	أَفَغَيْرَ	Perpetual	وَاصِبًا ۝	(is) the religion	الدِّينُ
		You fear	تَسْقُونَ	Allah	اللَّهُ

Translit	<i>Wa Lahu Mā Fī As-Samāwāti Wa Al-'Arđi Wa Lahu Ad-Dīnu Wa Aṣibāan 'Afaghayra Allāhi Tattaqūna</i>
AhmedAli	اور اسی کا ہے جو کچھ آسمانوں اور زمین میں ہے اور عبادت اسی کی لازم ہے پھر کیا اللہ کے سوا اوروں سے ڈرتے ہو
Jalandry	اور جو کچھ آسمانوں میں ہے سب اسی کا ہے اور اسی کی عبادت لازم ہے۔ تو تم غدا کے سوا اوروں سے کیوں ڈرتے ہو
YusufAli	To Him belongs whatever is in the heavens and on earth and to Him is duty due always: then will ye fear other than Allah?
M.Khan	To Him belongs all that is in the heavens and (all that is in) the earth and Ad-Din Wasiba is His [(i.e. perpetual sincere obedience to Allâh is obligatory). None has the right to be worshipped but Allâh]. Will you then fear any other than Allâh?
Pickthal	Unto Him belongeth whatsoever is in the heavens and the earth, and religion is His for ever. Will ye then fear any other than Allah?
Shakir	And whatever is in the heavens and the earth is His, and to Him should obedience be (rendered) constantly; will you then guard against other than (the punishment of) Allah?

﴿53﴾ وَمَا بِكُمْ مِنْ نِعْمَةٍ فِيمَنَ اللَّهُ ۝ ثُمَّ إِذَا مَسَكُمُ الضُّرُّ فَإِلَيْهِ تَجَارُونَ

Of	مِنْ	You have	بِكُمْ	And whatever	وَمَا
Allah	اللَّهُ ۝	(is) from	فِيمَنَ	Blessing	نِعْمَةٍ
Touches you	مَسَكُمُ	When	إِذَا	Then	ثُمَّ
You cry aloud for	بَجَارُونَ	Unto Him	فَإِلَيْهِ	Harm	الضُّرُّ

The Holy Quran

The Bee

Sura # 16 – 128 Verses - Makkah

سورة النحل

help

Translit	Wa Mā Bikum Min Ni`matin Famina Allāhi Thumma 'Idhā Massakumu Ad-Durru Fa'ilayhi Taj'arūna
AhmedAli	اور تمہارے پاس جو نعمت بھی ہے سوال مکی طرف سے ہے پھر جب تمہیں تکلیف پہنچتی ہے تو اسی سے فریاد کرتے ہو
Jalandhry	اور جو نعمتیں تم کو میرے میں سب غایکی طرف سے میں۔ پھر جب تم کو کوئی تکلیف پہنچتی ہے تو اسی کے آگے چلاتے ہو
YusufAli	And ye have no good thing but is from Allah; and moreover, when ye are touched by distress, unto Him ye cry with groans;
M.Khan	And whatever of blessings and good things you have, it is from Allâh. Then, when harm touches you, unto Him you cry aloud for help
Pickthal	And whatever of comfort ye enjoy, it is from Allah. Then, when misfortune reacheth you, unto Him ye cry for help.
Shakir	And whatever favor is (bestowed) on you it is from Allah; then when evil afflicts you, to Him do you cry for aid.

ثُمَّ إِذَا كَشَفَ الضُّرَّ عَنْكُمْ إِذَا فَرِيقٌ مِنْكُمْ بِرَبِّهِمْ يُشْرِكُونَ ﴿54﴾

He has removed	كَشَفَ	When	إِذَا	Then	ثُمَّ
Behold	إِذَا	From you	عَنْكُمْ	The harm	الضُّرُّ
With their Lord	بِرَبِّهِمْ	Of you	مِنْكُمْ	A party	فَرِيقٌ
				Associate others in worship	يُشْرِكُونَ

Translit	Thumma 'Idhā Kashafa Ad-Durra 'Ankum 'Idhā Fariqun Minkum Birabbihim Yushrikūna
AhmedAli	پھر جب تم سے تکلیف دور کر دیتا ہے تو فوراً تم میں سے ایک جماعت اپنے رب کے ساتھ شریک بنانے لگتی ہے
Jalandhry	پھر جب وہ تم سے تکلیف کو دور کر دیتا ہے تو کچھ لوگ تم میں سے خدا کے ساتھ شریک کرنے لگتے میں
YusufAli	Yet when He removes the distress from you, behold! some of you turn to other gods to join with their Lord—
M.Khan	Then, when He has removed the harm from you, behold! Some of you associate others in worship with their Lord (Allâh).
Pickthal	And afterward, when He hath rid you of the misfortune, behold! a set of you attribute partners to their Lord,
Shakir	Yet when He removes the evil from you, lo ! a party of you associate others with their Lord;

لَيَكُفُرُوا بِمَا آتَيْنَاهُمْ ۚ فَتَمَتَّعُوا ۖ فَسَوْفَ تَعْلَمُونَ ﴿55﴾

We have bestowed on them	آتَيْنَاهُمْ	That which	بِمَا	So they deny	لَيَكُفُرُوا
You come to know	تَعْلَمُونَ	But will	فَسَوْفَ	Then enjoy yourselves	فَتَمَتَّعُوا

Translit	Liyakfurū Bimā 'Ātaynāhum Fatamatta 'ū Fasawfa Ta`lamūna
AhmedAli	تمہارے جنم میں دی تھیں ان کی ناشکری کریں خیر نفع اٹھالا آگے پل کر معلوم کر لو گے
Jalandhry	تمہارے جنم (نعمتیں) میں دی تھیں ان کی ناشکری کریں تو (مشکو) دنیا میں فائدے اٹھالو۔ غرقیب تم کو (اس کا انجام) معلوم ہو جائے گا

The Holy Quran

The Bee

Sura # 16 – 128 Verses - Makkah

سورة النحل

YusufAli	(As if) to show their ingratitude for the favours We have bestowed on them! Then enjoy (your brief day); but soon will ye know (your folly)!
M.Khan	So (as a result of that) they deny (with ungratefulness) that (Allâh's Favours) which We have bestowed on them! Then enjoy yourselves (your short stay), but you will come to know (with regrets).
Pickthal	So as to deny that which We have given them. Then enjoy life (while ye may), for ye will come to know.
Shakir	So that they be ungrateful for what We have given them; then enjoy yourselves; for soon will you know

وَيَجْعَلُونَ لِمَا لَا يَعْلَمُونَ نَصِيبًا مِمَّا رَزَقْنَاهُمْ ۖ تَالَّهِ لَتْسَأْلُنَّ عَمَّا كُنْتُمْ تَفْتَرُونَ ۝ 56 ۝

Not	لَا	Unto what	لِمَا	And they assign	وَيَجْعَلُونَ
From what	مِمَّا	A portion	نَصِيبًا	They know	يَعْلَمُونَ
You shall certainly be asked	لَتْسَأْلُنَّ	By Allah	تَالَّهِ	We provided them	رَزَقْنَاهُمْ ۖ
To fabricate	تَفْتَرُونَ	You used	كُنْتُمْ	About what	عَمَّا

Translit	Wa Yaj`aluna Limā Lā Ya`lamūna Naṣībāan Mimma Razaqnāhum Ta-Allāhi Latus'alunna `Ammā Kuntum Taftarūna
AhmedAli	اور جنہیں وہ جانتے بھی نہیں ان کے لیے ہماری دی ہوئی چیزوں میں سے ایک حصہ مقرر کرتے ہیں اللہ کی قسم البتہ تم سے ان بہتاں کی ضرور باز پرس ہو گی
Jalandhry	اور ہمارے دیے ہوئے مال میں سے ایسی چیزوں کا حصہ مقرر کرتے ہیں جن کو جانتے ہی نہیں۔ (کافرو) غدا کی قسم کہ جو تم افتخار کرتے ہو اس کی تم سے ضرور پر ش ہو گی
YusufAli	And they (even) assign, to things they do not know, a portion out of that which we have bestowed for their sustenance! By Allah, ye shall certainly be called to account for your false inventions.
M.Khan	And they assign a portion of that which We have provided them unto what they know not (false deities). By Allâh, you shall certainly be questioned about (all) that you used to fabricate.
Pickthal	And they assign a portion of that which We have given them unto what they know not. By Allah! but ye will indeed be asked concerning (all) that ye used to invent.
Shakir	And they set apart for what they do not know a portion of what We have given them. By Allah, you shall most certainly be questioned about that which you forged.

وَيَجْعَلُونَ لِلَّهِ الْبَنَاتِ سُبْحَانَهُ ۖ وَلَهُمْ مَا يَشَهُونَ ۝ 57 ۝

Daughters	الْبَنَاتِ	Unto Allah	لِلَّهِ	And they assign	وَيَجْعَلُونَ
What	مَا	And unto themselves	وَلَهُمْ	Glorified is He	سُبْحَانَهُ ۖ
				They desire	يَشَهُونَ

Translit	Wa Yaj`aluna Lillāhi Al-Banāti Subhānahu Wa Lahum Mā Yashtahūna
AhmedAli	اور اللہ کے لیے بھیجاں ٹھیکارتے ہیں وہ اس سے پاک ہے اور اپنے لیے جو دل چاہتا ہے
Jalandhry	اور یہ لوگ خدا کے لیے تو بھیجاں جو ہیز کرتے ہیں۔ (اور) وہ ان سے پاک ہے اور اپنے لیے (بیٹے) جو مرغوب ولپسند میں
YusufAli	And they assign daughters for Allah!— Glory be to Him!— and for themselves (sons— the issue) they desire!

The Holy Quran

The Bee

Sura # 16 – 128 Verses - Makkah

سورة النحل

M.Khan	And they assign daughters unto Allâh! Glorified (and Exalted) is He above all that they associate with Him! . And unto themselves what they desire;
Pickthal	And they assign unto Allah daughters - Be He glorified! - and unto themselves what they desire;
Shakir	And they ascribe daughters to Allah, glory be to Him; and for themselves (they would have) what they desire.

﴿58﴾ وَإِذَا بُشِّرَ أَحَدُهُمْ بِالْأُنْثَىٰ ظَلَّ وَجْهُهُ مُسَوًّدًا وَهُوَ كَظِيمٌ

To any of them	أَحَدُهُمْ	The news is brought	بُشِّرَ	And when	وَإِذَا
His face	وَجْهُهُ	Remains	ظَلَّ	Of female	بِالْأُنْثَىٰ
(is) filled with inward grief	كَظِيمٌ	And he	وَهُوَ	Dark	مُسَوًّدًا

Translit	Wa 'Idhā Bushshira 'Ahaduhum Bil-'Unthá Žalla Wajhuhu Muswaddāan Wa Huwa Kažīmun
AhmedAli	اور جب ان میں سے کسی کی بیٹی کی خوشخبری دی جائے اس کامنہ سیاہ ہو جاتا ہے اور وہ غمگین ہوتا ہے
Jalandhry	حالانکہ جب ان میں سے کسی کو بیٹی (کے پیدا ہونے) کی خبر ملتی ہے تو اس کامنہ (غم کے سبب) کالا پڑ جاتا ہے اور (اس کے دل کو دیکھو تو) وہ اندوہناک ہو جاتا ہے
YusufAli	When news is brought to one of them, of (the birth of) a female (child), his face darkens, and he is filled with inward grief!
M.Khan	And when the news of (the birth of) a female (child) is brought to any of them, his face becomes dark, and he is filled with inward grief!
Pickthal	When if one of them receiveth tidings of the birth of a female, his face remaineth darkened, and he is wroth in, wardly.
Shakir	And when a daughter is announced to one of them his face becomes black and he is full of wrath.

يَتَوَارَىٰ مِنَ الْقَوْمَ مِنْ سُوءِ مَا بُشِّرَ بِهِ ۝ أَيْمَسِكُهُ عَلَىٰ هُونٍ أَمْ يَدْسُهُ فِي التُّرَابِ ۝ أَلَا سَاءَ

﴿59﴾ مَا يَحْكُمُونَ

The people	الْقَوْمُ	From	مِنْ	He hides himself	يَتَوَارَىٰ
(of) what	مَا	The evil	سُوءٍ	Because of	مِنْ
Shall he keep it (her)	أَيْمَسِكُهُ	Whereof	بِهِ ۝	He has been informed	بُشِّرَ
Bury it (her)	يَدْسُهُ	Or	أَمْ	With dishonour	عَلَىٰ هُونٍ
Certainly	أَلَا	The earth	الْتُّرَابِ ۝	In	فِي
They decide	يَحْكُمُونَ	(is) what	مَا	Evil	سَاءَ

Translit	Yatawārā Mina Al-Qawmi Min Sū'i Mā Bushshira Bihi 'Ayumsikuhu 'Alá Hūnin 'Am Yadussuhu Fī At-Turābi 'Alā Sā'a Mā Yaḥkumūna
AhmedAli	اس خوشخبری کی برائی باعث لوگوں سے چھپتا پھرتا ہے آیا اسے ذات قبول کر کے رہنے والے یا اس کو مٹی میں دفن کر دے، دیکھو کیا ہی برا فیصلہ کرتے ہیں
Jalandhry	اور اس خبر بد سے (جو وہ سنتا ہے) لوگوں سے چھپتا پھرتا ہے (اور سچتا ہے) کہ آیا ذات برداشت کر کے لڑکی کو زندہ رہنے والے یا زمین میں گاڑ دے۔ دیکھو

The Holy Quran

The Bee

Sura # 16 – 128 Verses - Makkah

سورة النحل

	یہ جو تجویز کرتے ہیں بہت بڑی ہے
YusufAli	With shame does he hide himself from his people, because of the bad news he has had! Shall he retain it on (sufferance and) contempt, or bury it in the dust? Ah! what an evil (choice) they decide on?
M.Khan	He hides himself from the people because of the evil of that whereof he has been informed. Shall he keep her with dishonour or bury her in the earth? Certainly, evil is their decision.
Pickthal	He hideth himself from the folk because of the evil of that whereof he hath had tidings, (asking himself): Shall he keep it in contempt, or bury it beneath the dust. Verily evil is their judgment.
Shakir	He hides himself from the people because of the evil of that which is announced to him. Shall he keep it with disgrace or bury it (alive) in the dust? Now surely evil is what they judge.

لِّلَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ مَثَلُ السَّوْءِ ۖ وَلَلَّهِ الْمَثُلُ الْأَعْلَىٰ ۖ وَهُوَ الْعَزِيزُ الْحَكِيمُ ﴿٦٠﴾

Believe	يُؤْمِنُونَ	Not	لَا	For those who	لِلَّذِينَ
(is) an evil	السَّوْءُ	Description	مَثَلُ	In the Hereafter	بِالْآخِرَةِ
The highest	الْأَعْلَىٰ	(is) description	الْمَثُلُ	And for Allah	وَلِلَّهِ
The All-Wise	الْحَكِيمُ	(is) the All-Mighty	الْعَزِيزُ	And He	وَهُوَ

Translit	Lilladhīnā Lā Yu'uminūna Bil-'Ākhirati Mathalu As-Saw'i Wa Lillahi Al-Mathalu Al-'A'lā Wa Huwa Al-'Azīzu Al-Ḥakīmu
AhmedAli	جو آخرت کو نہیں مانتے ان کی بڑی مثال ہے اور اہل دنیا کی شان سب سے بلند ہے اور وہی زبردست حکمت والا ہے
Jalandhry	جو لوگ آخرت پر ایمان نہیں رکھتے ان ہی کے لیے بڑی باتیں (شایان) میں ۔ اور انکا صفت اعلیٰ (زیب و معنی ہے) اور وہ غالب حکمت والا ہے
YusufAli	To those who believe not in the Hereafter, applies the similitude of evil: to Allah applies the highest similitude: for He is the Exalted in Power, Full of Wisdom.
M.Khan	For those who believe not in the Hereafter is an evil description, and for Allâh is the highest description. And He is the All-Mighty, the All-Wise.
Pickthal	For those who believe not in the Hereafter is an evil similitude, and Allah's is the Sublime Similitude. He is the Mighty, the Wise.
Shakir	For those who do not believe in the hereafter is an evil attribute, and Allah's is the loftiest attribute; and He is the Mighty, the Wise.

وَلَوْ يُواخِذُ اللَّهُ النَّاسَ بِظُلْمِهِمْ مَا تَرَكَ عَلَيْهَا مِنْ دَائِبَةٍ وَلَكِنْ يُؤَخِّرُهُمْ إِلَى أَجَلٍ مُسَمًّى ۖ
فَإِذَا جَاءَ أَجَلُهُمْ لَا يَسْتَأْخِرُونَ سَاعَةً ۖ وَلَا يَسْتَقْدِمُونَ ۝ ﴿٦١﴾

Allah	الله	(were to) seize	يُواخِذُ	And if	وَلَوْ
Not	ما	For their wrong-doing	يُظْلِمُهُمْ	Mankind	النَّاسَ
(of)	منْ	On it	عَلَيْهَا	He would leave	تَرَكَ
He postpones them	يُؤَخِّرُهُمْ	But	وَلَكِنْ	A single (moving) living creature	دَائِبَةٍ
An appointed	مُسَمًّى	Term	أَجَلٍ	Form	إِلَى

The Holy Quran

The Bee

Sura # 16 – 128 Verses - Makkah

سورة النحل

Their term	أَخْلَمُونْ	Comes	جَاءَ	And when	فَإِذَا
An hour	سَاعَةً	They can delay it	يَسْتَأْخِرُونَ	Neither	لَا
		They can advance it	يَسْتَعْدِمُونَ	Nor	وَلَا

Translit	Wa Law Yu'uākhidhu Allāhu An-Nāsa Bižulmihim Mā Taraka 'Alayhā Min Dābbatin Wa Lakin Yu'akhhiruhum Ilā 'Ajalin Musammāan Fa'idhā Jā'a 'Ajaluhum Lā Yasta'khirūna Sā'atan Wa Lā Yastaqdimūna
AhmedAli	اور اگر الٰہ لوگوں کو انکی بے انصافی پر پکڑے تو زمین پر کسی جاندار کو نہ چھوڑے لیکن ایک مدت مقرر تک انہیں مدت دیتا ہے پھر جب ان کا وقت آتا ہے تو نہ ایک گھنٹی پہنچے ہٹ سکتے میں اور نہ آگے بڑھ سکتے میں
Jalandhry	اور اگر غاد لوگوں کو ان کے ظلم کے سبب پکڑنے لگے تو ایک جاندار کو زمین پر نہ چھوڑے لیکن ان کو ایک وقت مقرر تک مدت دیئے جاتا ہے۔ جب وہ وقت آتا ہے تو ایک گھنٹی نہ پہنچے رہ سکتے میں نہ آگے بڑھ سکتے میں
YusufAli	If Allah were to punish men for their wrongdoing, He would not leave, on the (earth), a single living creature: but He gives them respite for a stated Term: when their Term expires they would not be able to delay (the punishment) for a single hour, just as they would not be able to anticipate it (for a single hour).
M.Khan	And if Allâh were to seize mankind for their wrong-doing, He would not leave on it (the earth) a single moving (living) creature, but He postpones them for an appointed term and when their term comes, neither can they delay nor can they advance it an hour (or a moment).
Pickthal	If Allah were to take mankind to task for their wrong-doing, he would not leave hereon a living creature, but He repreareth them to an appointed term, and when their term cometh they cannot put (it) off an hour nor (yet) advance (it).
Shakir	And if Allah had destroyed men for their iniquity, He would not leave on the earth a single creature, but He respites them till an appointed time; so when their doom will come they shall not be able to delay (it) an hour nor can they bring (it) on (before its time).

**وَيَجْعَلُونَ لِلَّهِ مَا يَكْرَهُونَ وَتَصِفُ الْسِنَتُهُمُ الْكَذِبَ أَنَّ لَهُمُ الْحُسْنَى ۚ لَا جَرَمَ أَنَّ لَهُمُ النَّارَ
وَأَنَّهُمْ مُفْرَطُونَ ﴿62﴾**

What	مَا	To Allah	لِلَّهِ	And they assign	وَيَجْعَلُونَ
Their tongues	الْسِنَتُهُمُ	And describe (assert)	وَتَصِفُ	They dislike	يَكْرَهُونَ
Will be theirs	هُنُّ	That	أَنَّ	The falsehood	الْكَذِبَ
Doubt	جَرَمَ	No	لَا	The better things	الْحُسْنَى ۚ
(is) the Fire	النَّارَ	For them	لَهُمُ	That	أَنَّ
		(will be) left neglected	مُفْرَطُونَ	And that they	وَأَنَّهُمْ

Translit	Wa Yaj'alūna Lillāhi Mā Yakrahūna Wa Taṣifū 'Alsinatuhumu Al-Kadhiba 'Anna Lahumu Al-Ḥusnā Lā Jarāma 'Anna Lahumu An-Nāra Wa 'Annahum Mufratūna
AhmedAli	اور الٰہ کے لیے وہ چیزیں جو یز کرتے میں جنیں آپ بھی پسند نہیں کرتے اور زبان سے جھوٹے کرتے میں کہ آخرت کی جملائی انہیں کے لیے ہے اسیں شک نہیں کہ ان کے لیے اگلے اور بے شک وہ سب سے پہلے دو ذرخ میں بیجھے بائیں کے

The Holy Quran

The Bee

Sura # 16 – 128 Verses - Makkah

سورة النحل

Jalandhry	اور یہ خدا کے لیے ایسی چیزیں تجویز کرتے ہیں جن کو خود ناپسند کرتے ہیں اور زبان سے جھوٹ بکھر جاتے ہیں کہ ان کو (قیامت کے دن) بھلائی (یعنی نجات) ہوگی۔ کچھ شک نہیں کہ ان کے لیے (دوزخ کی) آگ (تیار) ہے اور یہ (دوزخ میں) سب سے آگے بیجھ جائیں گے
YusufAli	They attribute to Allah what they hate (for themselves) And their tongues assert the falsehood that all good things are for themselves: without doubt for them is the Fire, and they will be the first to be hastened on into it!
M.Khan	They assign to Allâh that which they dislike (for themselves), and their tongues assert the falsehood that the better things will be theirs. No doubt for them is the Fire, and they will be the first to be hastened on into it, and left there neglected. (Tafsir Al-Qurtubi).
Pickthal	And they assign unto Allah that which they (themselves) dislike, and their tongues expound the lie that the better portion will be theirs. Assuredly theirs will be the Fire, and they will be abandoned.
Shakir	And they ascribe to Allah what they (themselves) hate and their tongues relate the lie that they shall have the good; there is no avoiding it that for them is the fire and that they shall be sent before.

تَالَّهُ لَقَدْ أَرْسَلْنَا إِلَى أُمَّةٍ مِنْ قَبْلِكَ فَرَيَّنَ لَهُمُ الشَّيْطَانُ أَعْمَالَهُمْ فَهُوَ وَلِيُّهُمُ الْيَوْمَ وَلَهُمْ
عَذَابٌ أَلِيمٌ ﴿63﴾

We have sent	أَرْسَلْنَا	Indeed	لَقَدْ	By Allah	تَالَّهُ
Before you	مِنْ قَبْلِكَ	The nations	أُمَّةٍ	To	إِلَى
Satan	الشَّيْطَانُ	To them	هُمُّ	Then made fair-seeming	فَرَيَّنَ
Is their helper	وَلِيُّهُمْ	So he	فَهُوَ	Their deeds	أَعْمَالَهُمْ
Forment	عَذَابٌ	And theirs (will be)	وَلَهُمْ	Today	الْيَوْمَ
				A painful	أَلِيمٌ

Translit	Ta-Allâhi Laqad 'Arsalnâ 'Ilâ 'Umamin Min Qablika Fazayyana Lahumu Ash-Shaytânu 'A`mâlum Fahuwa Walîyuhumu Al-Yawma Wa Lahum 'Adhâbun 'Alîmun
AhmedAli	اللہ کی قسم ہے! ہم نے تھے پہلے بھی قوموں میں رسول بیجھے تھے پھر شیطان نے لوگوں کو ان کی بداعالیاں ابھی کر دکھائیں سو آج بھی ان کا وہی دوست ہے اور ان کے لیے دردناک عذاب ہے
Jalandhry	غدا کی قسم ہم نے تم سے پہلی امتوں کی طرف بھی پیغمبر بیجھے تو شیطان نے ان کے کردار (نماشائستہ) ان کو آراستہ کر دکھانے تو آج بھی وہی ان کا دوست ہے اور ان کے لیے عذاب ایم ہے
YusufAli	By Allah, We (also) sent (our apostles) to peoples before thee; but Satan made, (to the wicked), their own acts seem alluring: he is their patron today, but they shall have a most grievous Penalty.
M.Khan	By Allâh, We indeed sent (Messengers) to the nations before you (O Muhammad SAW), but Shaitân (Satan) made their deeds fair-seeming to them. So he (Satan) is their Wali (helper) today (i.e. in this world), and theirs will be a painful torment.
Pickthal	By Allah, We verily sent messengers unto the nations before thee, but the devil made their deeds fairseeming unto them. So he is their patron this day, and theirs will be a painful doom.
Shakir	By Allah, most certainly We sent (messengers) to nations before you, but the Shaitan made their deeds fair-seeming to them, so he is their guardian today, and they shall have a painful punishment.

The Holy Quran

The Bee

Sura # 16 – 128 Verses - Makkah

سورة النحل

وَمَا أَنْزَلْنَا عَلَيْكَ الْكِتَابَ إِلَّا لِتُبَيِّنَ لَهُمُ الَّذِي اخْتَلَفُوا فِيهِ ۝ وَهُدًى وَرَحْمَةً لِّقَوْمٍ يُؤْمِنُونَ

﴿64﴾

Unto you	عَلَيْكَ	We sent down	أَنْزَلْنَا	And not	وَمَا
That you may explain	لِتُبَيِّنَ	Except	إِلَّا	The Book	الْكِتَابَ
They differ	اَخْتَلَفُوا	Those things	الَّذِي	To them	لَهُمْ
And a mercy	وَرَحْمَةً	And as a guidance	وَهُدًى	In which	فِيهِ ۝
		Who believe	لِقَوْمٍ	For a folk	لِقَوْمٍ

Translit	Wa Mā 'Anzalnā `Alayka Al-Kitāba 'Illa Litubayyina Lahumu Al-Ladhī Akhtalafū Fīhi Wa Hudāan Wa Rahmatan Liqawmin Yu'uminūna
AhmedAli	اور ہم نے اسی لیے تجھ پر کتاب آتاری ہے کہ تو انہیں وہ چیز کھوں کر سنا دے جس میں وہ جھگڑا رہے میں اور ایمانداروں کے لیے ہدایت اور رحمت بھی ہے
Jalandhry	اور ہم نے جو تم پر کتاب نازل کی ہے تو اس کے لیے جس امر میں ان لوگوں کو اختلاف ہے تم اس کا فیصلہ کر دو۔ اور (یہ) مومنوں کے لیے ہدایت اور رحمت ہے
YusufAli	And We sent down the Book to thee for the express purpose that thou shouldst make clear to them those things in which they differ, and that it should be a guide and a mercy to those who believe.
M.Khan	And We have not sent down the Book (the Qur'an) to you (O Muhammad SAW), except that you may explain clearly unto them those things in which they differ, and (as) a guidance and a mercy for a folk who believe.
Pickthal	And We have revealed the Scripture unto thee only that thou mayst explain unto them that wherein they differ, and (as) a guidance and a mercy for a people who believe.
Shakir	And We have not revealed to you the Book except that you may make clear to them that about which they differ, and (as) a guidance and a mercy for a people who believe.

وَاللَّهُ أَنْزَلَ مِنَ السَّمَاءِ مَاءً فَأَحْيَا بِهِ الْأَرْضَ بَعْدَ مَوْتَهَا ۝ إِنَّ فِي ذَلِكَ لَآيَةً لِّقَوْمٍ يَسْمَعُونَ

﴿65﴾

From	مِنْ	Sent down	أَنْزَلَ	And Allah	وَاللَّهُ
Then gives life	فَأَحْيَا	Water (rain)	مَاءً	The sky	السَّمَاءُ
After	بَعْدَ	The earth	الْأَرْضَ	By it	بِهِ
In	فِي	Verily	إِنَّ	Its death	مَوْتَهَا ۝
For people	لِقَوْمٍ	(is) a sign	لَآيَةً	This	ذَلِكَ
				Who listen	يَسْمَعُونَ

Translit	Wa Allāhu 'Anzala Mina As-Samā'i Mā'an Fa'aḥyā Bihi Al-'Arḍa Ba`da Mawtihā 'Inna Fī Dhālikā La'āyatān Liqawmin Yasma`ūna
AhmedAli	اور اللہ نے آسمان سے پانی اترا پھر اس سے مردہ زمین کو زندہ کر دیا اس میں ان لوگوں کے لیے نشانی ہے جو سنتے میں

The Holy Quran

The Bee

Sura # 16 – 128 Verses - Makkah

سورة النحل

Jalandhry	اور خدا ہی نے آسمان سے پانی برسایا پھر اس سے زمین کو اس کے مرنے کے بعد زندہ کیا۔ بے شک اس میں سننے والوں کے لیے نشانی ہے
YusufAli	And Allah sends down rain from the skies, and gives therewith life to the earth after its death: verily in this is a Sign for those who listen.
M.Khan	And Allâh sends down water (rain) from the sky, then He revives the earth therewith after its death. Verily, in this is a sign (clear proof) for people who listen (obey Allâh).
Pickthal	Allah sendeth down water from the sky and therewith reviveth the earth after her death. Lo! herein is indeed a portent for a folk who hear.
Shakir	And Allah has sent down water from the cloud and therewith given life to the earth after its death; most surely there is a sign in this for a people who would listen.

وَإِنَّ لَكُمْ فِي الْأَنْعَامِ لَعِبْرَةً ۖ نُسْقِيْكُمْ مِمَّا فِي بُطُونِهِ مِنْ بَيْنِ فَرْثٍ وَدَمٍ لَبَنًا حَالِصًا سَائِغًا
 ﴿66﴾ لِلشَّارِينَ

In	فِي	For you	لَكُمْ	And verily	وَإِنَّ
We give you to drink	نُسْقِيْكُمْ	(is) a lesson	لَعِبْرَةً ۖ	The cattle	الْأَنْعَامِ
Their bellies	بُطُونِهِ	(is) in	فِي	Of that which	مِمَّا
Excretions	فَرْثٍ	Between	بَيْنِ	From	مِنْ
Pure	حَالِصًا	Milk	لَبَنًا	And blood	وَدَمٍ
		To the drinkers	لِلشَّارِينَ	Palatable	سَائِغًا

Translit	Wa 'Inna Lakum Fī Al-'An'ām La`ibratan Nusqīkum Mimmā Fī Buṭūnihi Min Bayni Farthin Wa Damin Labanāan Khāliṣāan Sā'ighāan Lilshshāribīnā
AhmedAli	اور بے شک تمہارے لیے چارپاؤں میں سوچنے کی جگہ ہے ہم نے ان کے جسم سے خون اور گوبر کے درمیان غاصل دودھ پیدا کر دیتے ہیں جو پینے والوں کے لیے خوبگوار ہے
Jalandhry	اور تمہارے لیے چارپاؤں میں بھی (مقام) عبرت (ونور) ہے کہ ان کے پیٹوں میں جو گوبر اور لوبے اس سے ہم تم کو غاصل دودھ پلاٹتے ہیں جو پینے والوں کے لیے خوبگوار ہے
YusufAli	And verily in cattle (too) will ye find an instructive Sign. From what is within their bodies, between excretions and blood, We produce for your drink, milk, pure and agreeable to those who drink it.
M.Khan	And verily! In the cattle, there is a lesson for you. We give you to drink of that which is in their bellies, from between excretions and blood, pure milk; palatable to the drinkers.
Pickthal	And lo! in the cattle there is a lesson for you. We give you to drink of that which is in their bellies, from betwixt the refuse and the blood, pure milk palatable to the drinkers.
Shakir	And most surely there is a lesson for you in the cattle; We give you to drink of what is in their bellies-- from betwixt the feces and the blood-- pure milk, easy and agreeable to swallow for those who drink.

وَمَنْ ثَمَرَاتِ النَّخِيلِ وَالْأَعْنَابِ تَسْخِذُونَ مِنْهُ سَكَرًا وَرِزْقًا حَسَنًا ۖ إِنَّ فِي ذَلِكَ لَا يَةً لِّقَوْمٍ
 ﴿67﴾ يَعْقِلُونَ

The Holy Quran

The Bee

Sura # 16 – 128 Verses - Makkah

سورة النحل

(of) the date-palms	النَّخِيلٌ	The fruits	ثَمَرَاتٍ	And from	وَمِنْ
Of it	مِنْهُ	You derive (make)	تَسْحِدُونَ	And the grapes	وَالْأَعْنَابِ
Goodly	حَسَنًا ۖ	And provision	وَرِزْقًا	Strong drink	سَكَراً
(is) indeed a sign	لَا يَّا	Therein	فِي ذَلِكَ	Verily	إِنَّ
		Who think	يَعْقِلُونَ	For people	لِّقَوْمٍ

Translit	Wa Min Thamarati An-Nakhili Wa Al-'A'nabi Tattakhidhuna Minhu Sakaraaan Wa Rizqaaan Haasanaaan 'Inna Fii Dhaliqa La'ayatan Liqawmin Ya'qiluna
AhmedAli	اور بھور اور انگور کے پھلوں سے نشہ اور اچھی خدا بھی بناتے ہو اس میں لوگوں کے لیے نشانی ہے جو بھتے میں
Jalandhry	اور بھور اور انگور کے میوں سے بھی (تم پینے کی چیزیں تیار کرتے ہو کہ ان سے شراب بناتے ہو) اور عمدہ رزق (کھاتے ہو) جو لوگ سمجھ رکھتے ہیں ان کے لیے ان (چیزوں) میں (قدرت خدا کی) نشانی ہے
YusufAli	And from the fruit of the date-palm and the vine, ye get out wholesome drink, and food: behold in this also is a Sign for those who are wise.
M.Khan	And from the fruits of date-palms and grapes, you derive strong drink and a goodly provision. Verily, therein is indeed a sign for people who have wisdom.
Pickthal	And of the fruits of the date-palm, and grapes, whence ye derive strong drink and (also) good nourishment. Lo! therein is indeed a portent for people who have sense.
Shakir	And of the fruits of the palms and the grapes-- you obtain from them intoxication and goodly provision; most surely there is a sign in this for a people who ponder.

﴿ وَأَوْحَى رَبُّكَ إِلَى النَّحْلِ أَنِ اتَّخِذِي مِنَ الْجِبَالِ بُيُوتًا وَمِنَ الشَّجَرِ وَمِمَّا يَعْرِشُونَ ﴾ 68

(to)	إِلَى	Your Lord	رَبُّكَ	And inspired	وَأَوْحَى
Take you	أَتْخَذِي	(saying) that	أَنِ	The bee	النَّحْلِ
Habitations	بُيُوتًا	The mountains	الْجِبَالِ	From (in)	مِنْ
And in what	وَمِمَّا	The trees	الشَّجَرِ	And in	وَمِنْ
				They erect	يَعْرِشُونَ

Translit	Wa 'Awħá Rabbuka 'Ilá An-Nahli 'Ani Attakhidhī Mina Al-Jibāli Buyūtāan Wa MinaAsh-Shajari Wa Mimma Ya'rishūna
AhmedAli	او تیرے رب نے شد کی مکھی کو علم دیا کہ پہاڑوں میں اور درختوں میں اور ان چھتوں میں گھر بنائے جو اس کے لیے بناتے ہیں
Jalandhry	اور تمہارے پردار گارنے شد کی مکھیوں کو ارشاد فرمایا کہ پہاڑوں میں اور درختوں میں اور اونچی اونچی چھتوں میں جو لوگ بناتے ہیں میں گھر بنا
YusufAli	And thy Lord taught the Bee to build its cells in hills, on trees, and in (men's) habitations;
M.Khan	And your Lord inspired the bees, saying: "Take you habitations in the mountains and in the trees and in what they erect.
Pickthal	And thy Lord inspired the bee, saying: Choose thou habitations in the hills and in the trees and in that which they thatch;
Shakir	And your Lord revealed to the bee saying: Make hives in the mountains and in the trees and in what they build:

The Holy Quran

The Bee

Sura # 16 – 128 Verses - Makkah

سورة النحل

ثُمَّ كُلِي مِنْ كُلِّ الشَّمَرَاتِ فَاسْلُكِي سُبْلَ رَبِّكِ ذُلْلًا ۝ يَخْرُجُ مِنْ بُطُونِهَا شَرَابٌ مُخْتَلِفٌ أَلوَانُهُ
فِيهِ شِفَاءٌ لِلنَّاسِ ۝ إِنَّ فِي ذَلِكَ لَا يَةً لِقَوْمٍ يَتَفَكَّرُونَ ۝ 69

Of	مِنْ	Eat	كُلِي	Then	ثُمَّ
And follow	فَاسْلُكِي	Fruits	الشَّمَرَاتِ	All	كُلِّ
Made easy	ذُلْلًا ۝	(of) your Lord	رَبِّكِ	They ways	سُبْلَ
Drink	شَرَابٌ	From	مِنْ	Comes forth	يَخْرُجُ
Wherein	فِيهِ	Its colours	أَلوَانُهُ	Varying	مُخْتَلِفٌ
Verily	إِنَّ	For people	لِلنَّاسِ ۝	(is) healing	شِفَاءٌ
(is) indeed a sign	لَا يَةً	This	ذَلِكَ	In	فِي

Translit	Thumma Kulī Min Kulli Ath-Thamarāti Fāslukī Subula Rabbiki Dhululāan Yakhruju MinBuqūnihā Sharābun Mukhtalifun 'Alwānuhu Fīhi Shifā'un Lilnnāsi 'Inna Fī Dhālikā La'ayatanLiqawmin Yatafakkarūna
AhmedAli	پھر ہر قسم کے میوں سے کھا پھر اپنے رب کی تجویز کردہ آسان را ہوں پر چل ان کے پیٹ سے پینے کی چیز نکلتی ہے جس کے رنگ مختلف ہیں اس میں لوگوں کے لیے شفا ہے بے شک اس میں ان لوگوں کے لیے نشانی ہے جو سوچتے ہیں
Jalandhry	اور ہر قسم کے میوے کھا۔ اور اپنے پروڈگار کے صاف رستوں پر چل جا۔ اس کے پیٹ سے پینے کی چیز نکلتی ہے جس کے مختلف رنگ ہوتے ہیں اس میں لوگوں (کئی امراض) کی شفا ہے۔ بے شک سوچنے والوں کے لیے اس میں بھی نشانی ہے
YusufAli	Then to eat of all the produce (of the earth), and find with skill the spacious paths of its Lord: there issues from within their bodies a drink of varying colours, wherein is healing for men: verily in this is a Sign for those who give thought.
M.Khan	"Then, eat of all fruits, and follow the ways of your Lord made easy (for you)." There comes forth from their bellies, a drink of varying colour wherein is healing for men. Verily, in this is indeed a sign for people who think.
Pickthal	Then eat of all fruits, and follow the ways of thy Lord, made smooth (for thee). There cometh forth from their bellies a drink divers of hues, wherein is healing for mankind. Lo! herein is indeed a portent for people who reflect.
Shakir	Then eat of all the fruits and walk in the ways of your Lord submissively. There comes forth from within it a beverage of many colours, in which there is healing for men; most surely there is a sign in this for a people who reflect.

وَاللَّهُ خَلَقُكُمْ ثُمَّ يَسْوَفَّا كُمْ ۝ وَمِنْكُمْ مَنْ يُرَدُّ إِلَى أَرْذَلِ الْعُمُرِ لِكَيْ لَا يَعْلَمَ بَعْدَ عِلْمٍ شَيْئًا ۝
إِنَّ اللَّهَ عَلِيمٌ قَدِيرٌ ۝ 70

Then	ثُمَّ	Has created you	خَلَقُكُمْ	And Allah	وَاللَّهُ
(there are) some who	مِنْ	And of you	وَمِنْكُمْ	He will cause you to die	يَسْوَفَّا كُمْ ۝

The Holy Quran

The Bee

Sura # 16 – 128 Verses - Makkah

سورة النحل

		To	إِلَى	Are sent back	يُرْدُ
So that	لِكُنْيٰ	(of) age (senility)	الْعُمُرُ	The worst	أَرْذَلٌ
After	بَعْدَ	He knows	يَعْلَمُ	Not	لَا
Truly	إِنْ	Anything	شَيْئًا	Having known	عِلْمٌ
All-Powerful	قَدِيرٌ	(is) All-Knowing	عَلِيمٌ	Allah	اللَّهُ

Translit	Wa Allāhu Khalaqakum Thumma Yatawaffākum Wa Minkum Man Yuraddu 'Ilā 'Ardhali Al-'Umuri Likay Lā Ya'lama Ba`da 'Ilmin Shay'ān 'Inna Allāha 'Alīmūn Qadīrun
AhmedAli	اور اللہ نے تمیں پیدا کیا۔ پھر وہی تمیں مارتا ہے اور کوئی تم میں سے بھی عمر تک پہنچایا جاتا ہے تو سمجھ دار ہونے کے بعد نہ ان ہو جاتا ہے بلکہ اللہ جانے والا ہے قادر وala ہے
Jalandhry	اور خدا ہی نے تم کو پیدا کیا۔ پھر وہی تم کو موت دیتا ہے اور تم میں بعض ایسے ہوتے ہیں کہ نہایت ذرا بُر عُمر کو پہنچ جاتے ہیں اور (بہت کچھ) جانے کے بعد ہر چیز سے بے علم ہو جاتے ہیں۔ بلکہ غدا (سب کچھ) جانے والا (اور) قدرت والا ہے
YusufAli	It is Allah who creates you and takes your souls at death; and of you there are some who are sent back to a feeble age, so that they know nothing after having known (much): for Allah is All-Knowing, All-Powerful.
M.Khan	And Allāh has created you and then He will cause you to die, and of you there are some who are sent back to senility, so that they know nothing after having known (much). Truly! Allāh is All-Knowing, All-Powerful.
Pickthal	And Allah createth you, then causeth you to die, and among you is he who is brought back to the most abject stage of life, so that he knoweth nothing after (having had) knowledge. Lo! Allah is Knower, Powerful.
Shakir	And Allah has created you, then He causes you to die, and of you is he who is brought back to the worst part of life, so that after having knowledge he does not know anything; surely Allah is Knowing, Powerful.

وَاللَّهُ فَضَّلَ بَعْضَكُمْ عَلَى بَعْضٍ فِي الرِّزْقِ ۝ فَمَا الَّذِينَ فُضِّلُوا بِرَادِي رِزْقِهِمْ عَلَى مَا مَلَكُتْ أَيْمَانُهُمْ فَهُمْ فِيهِ سَوَاءٌ ۝ أَفَيْنِعْمَةُ اللَّهِ يَجْحَدُونَ ۝ 71

Some of you	بَعْضَكُمْ	Has preferred	فَضَّلَ	And Allah	وَاللَّهُ
In	فِي	Others	بَعْضٍ	Above	عَلَى
Those who	الَّذِينَ	Then, not	فَمَا	Provisions (sweat)	الرِّزْقِ
Their wealth	رِزْقُهُمْ	Will hand over	بِرَادِي	Are preferred	فُضِّلُوا
Possess	مَلَكُتْ	What	مَا	To	عَلَى
Thereof	فِيهِ	So that they are	فَهُمْ	Their right hands	أَيْمَانُهُمْ
(Of) Allah	اللَّهُ	Do then, the grace	أَفَيْنِعْمَة	Equal	سَوَاءٌ
				They deny	يَجْحَدُونَ

Translit	Wa Allāhu Faḍḍala Ba`dakum 'Alā Ba`din Fī Ar-Rizqi Famā Al-Ladhīna Fuḍḍilū BirāddīRizqihim 'Alā Mā Malakat 'Aymānuhum Fahum Fīhi Sawā'un 'Afabini mati Allāhi Yajhādūna
AhmedAli	اور اللہ نے تم میں سے بعض کو بعض پر روزی میں فضیلت دی گئی وہ اپنے حصہ کامال اپنے غالموں کو دینے والے نہیں کہ وہ اس

The Holy Quran

The Bee

Sura # 16 – 128 Verses - Makkah

سورة النحل

	میں برابر ہو جائیں پھر کیا الہ کی نعمت کا انکار کرتے میں
Jalandhry	اور خدا نے رزق (دولت) میں بعض کو بعض پر فضیلت دی ہے تو جن لوگوں کو فضیلت دی ہے وہ اپنا رزق اپنے ملکوں کو تودے ڈالنے والے میں نہیں کہ سب اس میں برابر ہو جائیں۔ تو کیا یہ لوگ نعمت الہی کے منکر میں
YusufAli	Allah has bestowed His gifts of sustenance more freely on some of you than on others; those more favoured are not going to throw back their gifts to those whom their right hands possess, so as to be equal in that respect. Will they then deny the favours of Allah?
M.Khan	And Allâh has preferred some of you above others in wealth and properties. Then, those who are preferred will by no means hand over their wealth and properties to those (slaves) whom their right hands possess, so that they may be equal with them in respect thereof. Do they then deny the Favour of Allâh?
Pickthal	And Allah hath favoured some of you above others in provision. Now those who are more favoured will by no means hand over their provision to those (slaves) whom their right hands possess, so that they may be equal with them in respect thereof. Is it then the grace of Allah that they deny?
Shakir	And Allah has made some of you excel others in the means of subsistence, so those who are made to excel do not give away their sustenance to those whom their right hands possess so that they should be equal therein; is it then the favor of Allah which they deny?

وَاللَّهُ جَعَلَ لَكُمْ مِنْ أَنفُسِكُمْ أَرْوَاجًا وَجَعَلَ لَكُمْ مِنْ أَرْوَاجِكُمْ بَيْنَ وَحْدَةً وَرَزَقَكُمْ مِنَ الطَّيِّبَاتِ ۝ أَفِبِالْبَاطِلِ يُؤْمِنُونَ وَبِنِعْمَتِ اللَّهِ هُمْ يَكْفُرُونَ ۝ 72

(to) you	لَكُمْ	Has given	جعلَ	And Allah	وَاللَّهُ
Wives	أَرْوَاجًا	Your own kind	أَنفُسِكُمْ	Of	مِنْ
From	مِنْ	(to) you	لَكُمْ	And has given	وَجَعَلَ
And grand sons	وَحْدَةً	Sons	بَيْنَ	Your wives	أَرْوَاجِكُمْ
Good things	الطَّيِّبَاتِ ۝	Of	مِنْ	And has provided you	وَرَزَقَكُمْ
And the Favour	وَبِنِعْمَتِ	They believe	يُؤْمِنُونَ	Do then, in false (deities)	أَفِبِالْبَاطِلِ
deny	يَكْفُرُونَ	They	هُمْ	(of) Allah	اللَّهُ

Translit	Wa Allâhu Ja`ala Lakum Min 'Anfusikum 'Azwâjâan Wa Ja`ala Lakum Min 'Azwâjikum Banîna Wa Hâfadatan Wa Razaqakum Mina At-Tayyibâti 'Afbiâlbâtili Yu'uminûna Wa Bini'mati Allâhi Hum Yakfurûna
AhmedAli	اور الہ نے تمارے واسطے تماری ہی قسم سے عورتیں پیدا کیں اور تمیں تماری عورتوں سے بیٹے اور پوتے دیئے اور تمیں کھانے کے لیے اچھی چیزوں میں پھر کیا جھوٹی باتیں تو مان لیتے ہیں اور الہ کی نعمتوں کا انکار کرتے ہیں
Jalandhry	اور خدا ہی نے تم میں سے تمارے لیے عورتیں پیدا کیں اور عورتوں سے تمارے بیٹے اور پوتے پیدا کیے اور کھانے کو تمیں پاکیہ چیزوں میں۔ تو کیا بے اصل چیزوں پر اعتقاد رکھتے اور خدا کی نعمتوں سے انکار کرتے ہیں
YusufAli	And Allah has made for you mates (and companions) of your own nature. And made for you out of them, sons and daughters and grandchildren, and provided for you sustenance of the best: will they then believe in vain things, and be ungrateful for Allah's favours?—
M.Khan	And Allâh has made for you Azwaj (makes or wives) of your own kind, and has made for you, from your wives, sons and grandsons, and has bestowed on you good provision. Do they then believe in false deities and

The Holy Quran

The Bee

Sura # 16 – 128 Verses - Makkah

سورة النحل

	deny the Favour of Allâh (by not worshipping Allâh Alone).
Pickthal	And Allah hath given you wives of your own kind, and hath given you, from your wives, sons and grandsons, and hath made provision of good things for you. Is it then in vanity that they believe and in the grace of Allah that they disbelieve?
Shakir	And Allah has made wives for you from among yourselves, and has given you sons and grandchildren from your wives, and has given you of the good things; is it then in the falsehood that they believe while it is in the favor of Allah that they disbelieve?

وَيَعْبُدُونَ مِنْ دُونِ اللَّهِ مَا لَا يَمْلِكُ لَهُمْ رِزْقًا مِنَ السَّمَاوَاتِ وَالْأَرْضِ شَيْئًا وَلَا يَسْتَطِيْعُونَ

﴿73﴾

Allah	الله	Others besides	مِنْ دُونِ	And they worship	وَيَعْبُدُونَ
Do own	يَمْلِكُ	Not	لَا	Which	مَا
From	مِنْ	Any provision	رِزْقًا	For them	لَهُمْ
Anything	شَيْئًا	And the earth	وَالْأَرْضِ	The heavens	السَّمَاوَاتِ
		Can they	يَسْتَطِيْعُونَ	Nor	وَلَا

Translit	Wa Ya`budūna Min Dūni Allāhi Mā Lā Yamliku Lahum Rizqāan Mina As-Samāwāti Wa Al-'Ardi Shay'āan Wa Lā Yastaftūna
AhmedAli	اور الہ کے سوا ان کی عبادت کرتے ہیں جو آسمانوں اور زمین سے انہیں رزق پہنچانے میں کچھ بھی اختیار نہیں رکھتے اور نہ رکھ سکتے ہیں
Jalandhry	اور نہ کے سوا یہوں کو پہنچتے ہیں جو ان کو آسمانوں اور زمین میں روزی دینے کا ذرا بھی اختیار نہیں رکھتے اور نہ کسی اور طرح کا مقدور رکھتے ہیں
YusufAli	And worship others than Allah such as have no power of providing them, for sustenance, with anything in heavens or earth, and cannot possibly have such power?
M.Khan	And they worship others besides Allâh,- such as do not and cannot own any provision for them from the heavens or the earth.
Pickthal	And they worship beside Allah that which owneth no provision whatsoever for them from the heavens or the earth, nor have they (whom they worship) any power.
Shakir	And they serve besides Allah that which does not control for them any sustenance at all from the heavens and the earth, nor have they any power.

فَلَا تَضْرِبُوا لِلَّهِ الْأَمْثَالَ ۝ إِنَّ اللَّهَ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ ۝ ﴿74﴾

For Allah	للَّهِ	Put forward	تَضْرِبُوا	So not	فَلَا
Allah	الله	Truly	إِنَّ	Similitudes	الْأَمْثَالَ ۝
Not	لَا	And you	وَأَنْتُمْ	Knows	يَعْلَمُ
				know	تَعْلَمُونَ

Translit	Falā Ta'dribū Lillāhi Al-'Amthāla 'Inna Allāha Ya'lamu Wa 'Antum Lā Ta'lamūna
AhmedAli	پر الہ کے لئے مثالیں نہ گھرو بے شک الہ جانتا ہے اور تم نہیں جانتے

The Holy Quran

The Bee

Sura # 16 – 128 Verses - Makkah

سورة النحل

Jalandhry	تو (لگو) ندا کے بارے میں (غلط) مثالیں نہ بناؤ۔ (صحیح مثالیوں کا طریقہ) خدا ہی جانتا ہے اور تم نہیں جانتے
YusufAli	Invent not similitudes for Allah: for Allah knoweth, and ye know not.
M.Khan	So put not forward similitudes for Allâh (as there is nothing similar to Him, nor He resembles anything). Truly! Allâh knows and you know not.
Pickthal	So coin not similitudes for Allah. Lo! Allah knoweth; ye know not.
Shakir	Therefore do not give likenesses to Allah; surely Allah knows and you do not know.

۞ صَرَبَ اللَّهُ مَثَلًا عَبْدًا مَمْلُوْكًا لَا يَقْدِرُ عَلَىٰ شَيْءٍ وَمَنْ رَزَقْنَا هُوَ فَهُوَ يُنْفِقُ
مِنْهُ سِرًا وَجَهْرًا ۖ هَلْ يَسْتَوْنَ ۚ الْحَمْدُ لِلَّهِ ۖ بَلْ أَكْثُرُهُمْ لَا يَعْلَمُونَ ۚ ۷۵ ۞

The example	مَثَلًا	Allah	اللَّهُ	Puts forward	صَرَبَ
Not	لَا	Under the possession (of another)	مَمْلُوْكًا	A slave	عَبْدًا
Anything	شَيْءٍ	Over	عَلَىٰ	Has power	يَقْدِرُ
From Us	مِنَّا	We provided him	رَزَقْنَا	And a man on whom	وَمَنْ
And he	فَهُوَ	A good	حَسَنًا	Provision	رِزْقًا
Secretly	سِرًا	Thereof	مِنْهُ	Spends	يُنْفِقُ
They be equal	يَسْتَوْنَ	Can	هَلْ	And openly	وَجَهْرًا ۖ
Nay	بَلْ	To Allah	لِلَّهِ	All praiase is due	الْحَمْدُ
know	يَعْلَمُونَ	Not	لَا	But most of them	أَكْثُرُهُمْ

Translit	Daraba Allâhu Mathalâan `Abdâan Mamlûkâan Lâ Yaqdiru `Alá Shay'in Wa Man Razaqnâhu Minnâ Rizqâan Hîasanâan Fahuwa Yunfîqu Minhu Sirrâan Wa Jahrâan Hal Yastawâna Al-Âlamdu Lillâhi Bal 'Aktharuhum Lâ Ya`lamûna
AhmedAli	اللَّهُ أَيْكَ مَثَلٌ بَيْانٌ فَإِنَّ غَلامًا بَعْدَ كَيْ دُوْسَرَةِ كَيْ مَلَكٍ مِنْ جُوْكَسِيْ كَيْ چِيزِ كَيْ اغْتِيَارِ نَمِينِ رَكْحَتَا اُورَأِيكَ دُوْسَرَ آَدَمِيْ بَيْهَ بَعْدَ كَيْ رُوزِيْ دَهَ رَكْحَيِهَ بَيْهَ اُورَهَ ظَاهِرٌ اُورَ پُوشِيدَهَ اَسَهَ خَرْجَ كَرْتَاهَا بَيْهَ كَيْ دُوْنُوْلَ بَرَابِرَ مِينَ سَبَّ تَعْرِيَتِ اللَّهِ كَيْ لَيْهَ بَيْهَ مَكْرَثَانِ مِينَ سَهَ جَانَتَهَا
Jalandhry	غَدا إِيكَ اُورَ مَثَلٌ بَيْانٌ فَإِنَّ غَلامًا بَعْدَ جُوْ (بَاكِل) دُوْسَرَهَ كَيْ اغْتِيَارِ مِينَ بَيْهَ اُورَكَسِيْ كَيْ دُوْسَرَهَ اُورَأِيكَ إِيمَانِهَ بَيْهَ جِنْ كَوْ هَمْ نَهَيِهَ اَپْنَيِهَ بَيْهَ (بَسْتَ سَا) مَالِ طَيْبِ عَطَافِرِمَايَا بَيْهَ اُورَ ظَاهِرٌ خَرْجَ كَرْتَاهَا بَيْهَ تُوكِيَا يَهَ دُوْنُوْلَ شَخْسِ بَرَابِرَ مِينَ بَيْهَ (بَرَگَنِينِ) اَمْحَلِهِ لِمِكَنِهِ انِ مِينَ سَهَجَرَكَهَ
YusufAli	Allah sets forth the Parable (of two men: one) a slave under the dominion of another; he has no power of any sort; and (the other) a man on whom We have bestowed goodly favours from ourselves, and he spends thereof, (freely), privately and publicly: are the two equal? (By no means); praise be to Allah. But most of them understand not.
M.Khan	Allâh puts forward the example (of two men — a believer and a disbeliever); a slave (disbeliever) under the possession of another, he has no power of any sort, and (the other), a man (believer) on whom We have bestowed a good provision from Us, and he spends thereof secretly and openly. Can they be equal? (By no means). All the praises and thanks are to Allâh. Nay! (But) most of them know not.
Pickthal	Allah coineth a similitude: (on the one hand) a (mere) chattel slave, who hath control of nothing, and (on the other hand) one on whom we have bestowed a fair provision from Us, and he spendeth thereof secretly and

The Holy Quran

The Bee

Sura # 16 – 128 Verses - Makkah

سورة النحل

	openly. Are they equal? Praise be to Allah! But most of them know not.
Shakir	Allah sets forth a parable: (consider) a slave, the property of another, (who) has no power over anything, and one whom We have granted from Ourselves a goodly sustenance so he spends from it secretly and openly; are the two alike? (All) praise is due to Allah! Nay, most of them do not know.

وَضَرَبَ اللَّهُ مَثَلًا رَجُلَيْنِ أَحَدُهُمَا أَبْكَمٌ لَا يَقْدِرُ عَلَى شَيْءٍ وَهُوَ كَلٌّ عَلَى مَوْلَاهُ أَيْنَمَا يُوجِّهُهُ لَا يَأْتِ بِخَيْرٍ هُلْ يَسْتَوِي هُوَ وَمَنْ يَأْمُرُ بِالْعَدْلِ وَهُوَ عَلَى صِرَاطٍ مُسْتَقِيمٍ ﴿٧٦﴾

An example	مثالاً	Allah	اللهُ	And puts forth	وَضَرَبَ
(is) dumb	أَبْكَمٌ	One of them	أَحَدُهُمَا	(of) two men	رَجُلَيْنِ
Over	عَلَى	He has power	يَقْدِرُ	Not	لَا
A burden	كَلٌّ	And he is	وَهُوَ	Anything	شَيْءٍ
Whichever way	أَيْنَمَا	His master	مَوْلَاهُ	To	عَلَى
He brings	يَأْتِ	Not	لَا	He directs him	يُوجِّهُهُ
Equal	يَسْتَوِي	Is	هُلْ	Good	بِخَيْرٍ
Commands	يَأْمُرُ	And the one who	وَمَنْ	He	هُوَ
On	عَلَى	And he(is)	وَهُوَ	Justice	بِالْعَدْلِ
		The Straight	مُسْتَقِيمٍ	Path	صِرَاطٍ

Translit	Wa Ḏaraba Allāhu Mathalāan Rajulayni 'Aḥaduhumā 'Abkamu Lā Yaqdiru 'Alá Shay'in Wa Huwa Kallun 'Alá Mawlāhu 'Aynamā Yuwajjhuhu Lā Ya'ti Bikhayrin Hal Yastawī Huwa Wa Man Ya'muru Bil-'Adli Wa Huwa 'Alá Shirāṭin Mustaqīmin
AhmedAli	اور اللہ ایک اور مثال دو آدمیوں کی بیان فرماتا ہے ایک ان میں سے گونگا ہے کچھ بھی نہیں کر سکتا اور اپنے آقا پر ایک بوجھ بے جاں کھیں اسے بیجھ اس سے کوئی خوبی کی بات بن نہ آئے کیا یہ اور وہ برابر ہے جو لوگوں کو انصاف کا حکم دیتا ہے اور وہ خود بھی سیدھے راستے پر قائم ہے
Jalandhry	اور خدا ایک اور مثال بیان فرماتا ہے کہ دو آدمی میں ایک اُن میں سے گونگا (اور دوسرا کی ملک) ہے (بے انتیرونا تو ان) کہ کسی چیز پر قدرت نہیں رکھتا۔ اور اپنے مالک کو دو بھر ہو رہا ہے وہ جہاں اُسے بیجھتا ہے (خیر سے کچھی) بھلائی نہیں لاتا۔ کیا ایسا (گونگا ہوا) اور وہ شخص جو (ستنبولتا اور) لوگوں کو انصاف کرنے کا حکم دیتا ہے اور خود سیدھے راستے پر چل رہا ہے دونوں برابر ہیں؟
YusufAli	Allah sets forth (another) Parable of two men: one of them dumb, with no power of any sort; a wearisome burden is he to his master; whichever way he directs him, he brings no good: is such a man equal with one who commands justice, and is on a straight way?
M.Khan	And Allâh puts forward (another) example of two men, one of them dumb, who has no power over anything (disbeliever), and he is a burden on his master, whichever way he directs him, he brings no good. Is such a man equal to one (believer in the Islâmic Monotheism) who commands justice, and is himself on a Straight Path?
Pickthal	And Allah coineth a similitude: Two men, one of them dumb, having control of nothing, and he is a burden on his owner; whithersoever he directeth him to go, he bringeth no good. Is he equal with one who enjoineth justice and followeth a straight path (of conduct)?
Shakir	And Allah sets forth a parable of two men; one of them is dumb, not able to do anything, and he is a burden to his master; wherever he sends him, he brings no good; can he be held equal with him who enjoins what is just,

The Holy Quran

The Bee

Sura # 16 – 128 Verses - Makkah

سورة النحل

and he (himself) is on the right path?

وَلِلَّهِ غَيْبُ السَّمَاوَاتِ وَالْأَرْضِ ۝ وَمَا أَمْرُ السَّاعَةِ إِلَّا كَلْمَحُ الْبَصَرِ أَوْ هُوَ أَقْرَبُ ۝ إِنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ۝ 77

(of) the heavens	السَّمَاوَاتِ	The Unseen	غَيْبُ	And to Allah (belongs)	وَلِلَّهِ
The matter	أَمْرُ	And (is) not	وَمَا	And the earth	وَالْأَرْضِ ۝
As a twinkling	كَلْمَحٍ	But	إِلَّا	(of) the Hour	السَّاعَةِ
It (is)	هُوَ	Or	أَوْ	(of) the eye	الْبَصَرِ
Allah	اللَّهُ	Truly	إِنَّ	Nearer	أَقْرَبُ ۝
Thing	شَيْءٌ	Every	كُلُّ	Over	عَلَىٰ
				(is) All-Powerful	قَدِيرٌ

Translit	Wa Lillahi Ghaybu As-Samāwāti Wa Al-'Arđi Wa Mā 'Amru As-Sā'ati 'Illa Kalamhi Al-Baṣari 'Aw Huwa 'Aqrabu 'Inna Allāha 'Alá Kulli Shay'in Qadīrun
AhmedAli	اور آسمانوں اور زمین کی پوشیدہ باتیں تو الٰہ ہی کو معلوم ہیں اور قیامت کا معاملہ تو ایسا ہے جیسا انگو کا جھپکنا یا اس سے بھی قریب تر ہے شک الٰہ ہبھی پر قادر ہے
Jalandhry	اور آسمانوں اور زمین کا علم خدا ہی کو ہے اور (خدا کے نزدیک) قیامت کا آنایوں ہے جیسے انگو کا جھپکنا بلکہ اس سے بھی جلد تر۔ کچھ شک نہیں کہ خدا ہبھی پر قادر ہے
YusufAli	To Allah belongeth the Mystery of the heavens and the earth. And the matter of the Hour (of Judgment) is as the twinkling of an eye, or even quicker: for Allah hath power over all things.
M.Khan	And to Allāh belongs the Unseen of the heavens and the earth. And the matter of the Hour is not but as a twinkling of the eye, or even nearer. Truly! Allāh is Able to do all things.
Pickthal	And unto Allah belongeth the Unseen of the heavens and the earth, and the matter of the Hour (of Doom) is but as a twinkling of the eye, or it is nearer still. Lo! Allah is Able to do all things.
Shakir	And Allah's is the unseen of the heavens and the earth; and the matter of the hour is but as the twinkling of an eye or it is higher still; surely Allah has power over all things.

وَاللَّهُ أَخْرَجَكُمْ مِنْ بُطُونِ أُمَّهَاتِكُمْ لَا تَعْلَمُونَ شَيْئًا وَجَعَلَ لَكُمُ السَّمْعَ وَالْأَبْصَارَ وَالْأَفْئَدَةَ ۝
لَعَلَّكُمْ تَشْكُرُونَ ۝ 78

Of	مِنْ	Brought you out	أَخْرَجَكُمْ	And Allah	وَاللَّهُ
Not	لَا	(of) your mothers	أُمَّهَاتِكُمْ	Bellies (wombs)	بُطُونِ
And He gave	وَجَعَلَ	Anything	شَيْئًا	You know	تَعْلَمُونَ
And sight	وَالْأَبْصَارَ	Hearing	السَّمْعَ	To you	لَكُمْ

The Holy Quran

The Bee

Sura # 16 – 128 Verses - Makkah

سورة النحل

Give thanks	تَشْكُرُونَ	That you might	لَعَلَّكُمْ	And hearts	وَالْأَفْئِدَةُ
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Translit	Wa Allāhu 'Akhrajakum Min Buṭūni 'Ummahātikum Lā Ta'lāmūna Shay'āan Wa Ja`alaLakumu As-Sam`ā Wa Al-'Abṣāra Wa Al-'Afīdata La'allakum Tashkurūna
AhmedAli	اور اللہ نے تمیں تماری ماوں کے پیٹ سے نکلا تھم کسی چیز کو نہ جانتے تھے اور تمیں کان اور آسکھیں اور دل دیئے تاکہ تم شکر کرو
Jalandhry	اور غداہی نے تم کو تماری ماوں کے شکم سے پیدا کیا کہ تم کچھ نہیں جانتے تھے۔ اور اس نے تم کو کان اور آسکھیں اور دل (اور ان کے علاوہ اور) اعضا بیٹھنے تاکہ تم شکر کرو
YusufAli	It is He Who brought you forth from the wombs of your mothers when ye knew nothing; and He gave you hearing and sight and intelligence and affections: that ye may give thanks (to Allah).
M.Khan	And Allâh has brought you out from the wombs of your mothers while you know nothing. And He gave you hearing, sight, and hearts that you might give thanks (to Allâh).
Pickthal	And Allah brought you forth from the wombs of your mothers knowing nothing, and gave you hearing and sight and hearts that haply ye might give thanks.
Shakir	And Allah has brought you forth from the wombs of your mothers-- you did not know anything-- and He gave you hearing and sight and hearts that you may give thanks.

أَلَمْ يَرَوْا إِلَى الطَّيْرِ مُسَخَّرَاتٍ فِي جَوَّ السَّمَاءِ مَا يُمْسِكُهُنَّ إِلَّا اللَّهُ ۚ إِنَّ فِي ذَلِكَ لَآيَاتٍ
لِقَوْمٍ يُؤْمِنُونَ ۚ ۷۹

(to)	إِلَى	They see	يَرَوْا	Do not	أَلَمْ
In	فِي	Held (employed)	مُسَخَّرَاتٍ	The birds	الطَّيْرِ
None	مَا	(of) the sky	السَّمَاءُ	The midst	جَوَّ
Allah	إِلَّا	But	إِلَّا	Bolds them	يُمْسِكُهُنَّ
This	ذَلِكَ	In	فِي	Verily	إِنَّ
Who believe	لِقَوْمٍ مُؤْمِنُونَ	For people	لِقَوْمٌ	(are) signs	لَآيَاتٍ

Translit	'Alam Yaraw 'Ilá At-Tayri Musakhkharātin Fī Jawwi As-Samā'i Mā Yumsikuhunna 'Illa Allāhu 'Inna Fī Dhālikā La'āyātin Liqawmin Yu'uminūna
AhmedAli	کیا پرندوں کو نہیں دیکھتے کہ آسمان کی خضماں تھے ہوئے میں انہیں اللہ کے سوا کون تھامے ہوئے بے شک اس میں بھی ایمانداروں کے لیے بڑی نشانیاں میں
Jalandhry	کیا ان لوگوں نے پرندوں کو نہیں دیکھا کہ آسمان کی ہوا میں گھرے ہوئے (اڑتے رہتے) میں۔ ان کو غداہی تھامے رکھتا ہے۔ ایمان والوں کے لیے اس میں (بہت سی) نشانیاں میں
YusufAli	Do they not look at the birds, held poised in the midst of (the air and) the sky? Nothing holds them up but (the power of) Allah. Verily in this are Signs for those who believe.
M.Khan	Do they not see the birds held (flying) in the midst of the sky? None holds them but Allâh [none gave them the ability to fly but Allâh]. Verily, in this are clear Ayat (proofs and signs) for people who believe (in the Oneness of Allâh).
Pickthal	Have they not seen the birds obedient in mid-air? None holdeth them save Allah. Lo! herein, verily, are

The Holy Quran

The Bee

Sura # 16 – 128 Verses - Makkah

سورة النحل

	portents for a people who believe.
Shakir	Do they not see the birds, constrained in the middle of the sky? None withholds them but Allah; most surely there are signs in this for a people who believe.

**وَاللَّهُ جَعَلَ لَكُم مِنْ بُيُوتِكُمْ سَكَنًا وَجَعَلَ لَكُم مِنْ جُلُودِ الْأَنْعَامِ بُيُوتًا تَسْتَخْفُونَهَا يَوْمَ ظَغْنُكُمْ
وَيَوْمَ إِقَامَتِكُمْ ۝ وَمِنْ أَصْوَافِهَا وَأَوْبَارِهَا وَأَشْعَارِهَا أَثَاثًا وَمَتَاعًا إِلَى حِينٍ ۝ ۸۰**

For you	لَكُمْ	Has made	جَعَلَ	And Allah	وَاللَّهُ
An abode	سَكَنًا	Your homes	بُيُوتُكُمْ	Of	مِنْ
Of	مِنْ	For you	لَكُمْ	And made	وَجَعَلَ
Tents (homes)	بُيُوتًا	(of) the cattle	الْأَنْعَامِ	The hides	جُلُودِ
(of) your travel	ظَغْنُكُمْ	The day	يَوْمَ	Which you find so light	تَسْتَخْفُونَهَا
And of	وَمِنْ	(of) your stay	إِقَامَتِكُمْ ۝	And the day	وَيَوْمَ
And hair	وَأَشْعَارِهَا	And fur	وَأَوْبَارِهَا	Their wools	أَصْوَافِهَا
For	إِلَى	And comfort	وَمَتَاعًا	Furniture	أَثَاثًا
				A while	حِينٍ

Translit	Wa Allāhu Ja`ala Lakum Min Buyūtikum Sakanāan Wa Ja`ala Lakum Min Julūdi Al-'An`āmi Buyūtāan Tastakhiffūnahā Yawma Ža`nikum Wa Yawma Iqāmatikum Wa Min 'Aṣwāfihā Wa 'Awbārihā Wa 'Ash'ārihā 'Athāthāan Wa Matā`āan 'Ilā Hīnīn
AhmedAli	اور اللہ نے تمہارے گھروں کو تمہارے لیے آرام کی جگہ بنایا ہے اور تمہارے لیے پاپیوں کی کھالوں سے خیسے بنائے ہیں تھیں تم اپنے سفر اور قیام کے دن بلکہ پاتے ہو اور بھیزوں کی اون سے اور انٹوں کی روؤں سے اور بکریوں کے بالوں سے کتنے ہی سامان اور مغیب چیزوں وقت مقرر تک کے لیے بنادیں
Jalandhry	اور خدا ہی نے تمہارے لیے گھروں کو رستے کی جگہ بنایا اور اسی نے پاپیوں کی کھالوں سے تمہارے لیے ڈیرے بنائے۔ جن کو تم بیک دیکھ کر سفر اور حضر میں کام میں لاتے ہو اور ان کی اون، پشم اور بالوں سے تم اسباب اور برتنے کی چیزوں (باتے ہو جو) مت ٹک (کام دستی میں)
YusufAli	It is Allah who made your habitations homes of rest and quiet for you; and made for you, out of the skins of animals, (tents for) dwellings, which ye find so light (and handy) when ye travel and when ye stop (in your travels); and out of their wool, and their soft fibers (between wool and hair), and their hair rich stuff and articles of convenience (to serve you) for a time.
M.Khan	And Allâh has made for you in your homes an abode, and made for you out of the hides of the cattle (tents for) dwelling, which you find so light (and handy) when you travel and when you stay (in your travels), and of their wool, fur, and hair (sheep wool, camel fur, and goat hair), a furnishings and articles of convenience (e.g. carpets, blankets), a comfort for a while.
Pickthal	And Allah hath given you in your houses an abode, and hath given you (also), of the hides of cattle, tent-houses which ye find light (to carry) on the day of migration and on the day of pitching camp; and of their wool and their fur and their hair, caparison and comfort for a while.
Shakir	And Allah has given you a place to abide in your houses, and He has given you tents of the skins of cattle which you find light to carry on the day of your march and on the day of your halting, and of their wool and their fur and their hair (He has given you) household stuff and a provision for a time.

The Holy Quran

The Bee

Sura # 16 – 128 Verses - Makkah

سورة النحل

وَاللَّهُ جَعَلَ لَكُم مِّمَّا خَلَقَ ظِلَالًا وَجَعَلَ لَكُم مِّنَ الْجَبَالِ أَكْنَانًا وَجَعَلَ لَكُم سَرَابِيلَ تَقِيكُمْ
الْحَرَّ وَسَرَابِيلَ تَقِيكُمْ بِأَسْكُمْ ۝ كَذَلِكَ يُتِمُ نِعْمَتَهُ عَلَيْكُمْ لَعَلَّكُمْ تُسْلِمُونَ ۝ ۸۱ ۝

For you	لَكُمْ	Has made	جَعَلَ	And Allah	وَاللَّهُ
Shades	ظِلَالًا	He has created	خَلَقَ	Out of that which	مِمَّا
Of	مِنْ	For you	لَكُمْ	And has made	وَجَعَلَ
And has made	وَجَعَلَ	Places of refuge	أَكْنَانًا	The mountains	الْجَبَالِ
To protect you	تَقِيكُمْ	Garments	سَرَابِيلَ	For you	لَكُمْ
To protect you	تَقِيكُمْ	And coats of mail	وَسَرَابِيلَ	From the heat	الْحَرَّ
He perfects	تُسْتِمُ	Thus	كَذَلِكَ	From your mutual violence	بِأَسْكُمْ ۝
That you may	لَعَلَّكُمْ	Unto you	عَلَيْكُمْ	His Grace	نِعْمَةً
				submit	تُسْلِمُونَ

Translit	Wa Allāhu Ja`ala Lakum Mimmā Khalqa Žilālāan Wa Ja`ala Lakum Mina Al-Jibāli 'Aknānāan Wa Ja`ala Lakum Sarābiла Taqīkumu Al-Ĥarra Wa Sarābiла Taqīkum Ba'sakum Kadħalika Yutimmu Ni`matahu `Alaykum La'allakum Tuslimūna
AhmedAli	اور اللہ نے تمہارے لیے اپنی بنائی ہوئی چیزوں کے ساتے بنا دیئے اور تمہارے لیے پہاڑوں میں چھپنے کی بھیگیں بنادیں اور تمہارے لیے کرتے بنا دیئے جو تمیں گرمی سے بچاتے ہیں اور زردیں جو تمیں لا دیں میں بھاتی میں اسی طرح اللہ اپنا احسان تم پر پورا کرتا ہے تاکہ تم فرمانبردار ہو جاؤ اور نہایی نے تمہارے (آرام کے) لیے اپنی پیدا کی ہوئی چیزوں کے ساتے بناے اور پہاڑوں میں غاریں بنائیں اور کرتے بناے جو تم کو گرمی سے بچائیں۔
Jalandhry	اور نہایی کے تمہارے (آرام کے) لیے اپنی پیدا کی ہوئی چیزوں کے ساتے بناے اور پہاڑوں میں غاریں بنائیں اور کرتے بناے جو تم کو گرمی سے بچائیں۔ اور (ایے) کرتے (بھی) جو تم کو اسلحہ جنگ (کے ضرر) سے محفوظ رکھیں۔ اسی طرح نہ اپنا احسان تم پر پورا کرتا ہے تاکہ تم فرمانبردار ہو۔
YusufAli	It is Allah who made out of the things He created, some things to give you shade; of the hills He made some for your shelter; He made you garments to protect you from heat, and coats of mail to protect you from your (mutual) violence. Thus does He complete his favours on you, that ye may surrender to His will (in Islam).
M.Khan	And Allāh has made for you out of that which He has created shades, and has made for you places of refuge in the mountains, and has made for you garments to protect you from the heat (and cold), and coats of mail to protect you from your (mutual) violence. Thus does He perfect His Favour unto you, that you may submit yourselves to His Will (in Islām).
Pickthal	And Allah hath given you, of that which He hath created, shelter from the sun; and hath given you places of refuge in the mountains, and hath given you coats to ward off the heat from you, and coats (of armour) to save you from your own foolhardiness. Thus doth He perfect His favour unto you, in order that ye may surrender (unto Him).
Shakir	And Allah has made for you of what He has created shelters, and He has given you in the mountains places of retreat, and He has given you garments to preserve you from the heat and coats of mail to preserve you in your fighting; even thus does He complete His favor upon you, that haply you may submit.

﴿82﴾ إِنْ تَوَلُّوا إِنَّمَا عَلَيْكَ الْبَلَاغُ الْمُبِينُ

Then only	فَإِنَّمَا	They turn asway	تَوَلُّوا	Then, if	فَإِنْ
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The Holy Quran

The Bee

Sura # 16 – 128 Verses - Makkah

سورة النحل

In a clear way	الْمُبِينُ	To convey (the Message)	الْبَلَاغُ	On you (is)	عَلَيْكَ
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Translit	Fa'in Tawallaw Fa'innamā 'Alayka Al-Balāghu Al-Mubīnu
AhmedAli	پھر بھی اگر نہ مانیں تو تم پر صاف ساف پیغام پہنچا دینا ہی ہے
Jalandhry	اور اگر یہ لوگ اعتراض کریں تو (اے پیغمبر) تمہارا کام فقط کھوں کر سنا دینا ہے
YusufAli	But if they turn away, thy duty is only to preach the Clear Message.
M.Khan	Then, if they turn away, your duty (O Muhammad SAW) is only to convey (the Message) in a clear way.
Pickthal	Then, if they turn away, thy duty (O Muhammad) is but plain conveyance (of the message).
Shakir	But if they turn back, then on you devolves only the clear deliverance (of the message).

﴿83﴾ يَعْرِفُونَ نِعْمَتَ اللَّهِ ثُمَّ يُنْكِرُونَهَا وَأَكْثَرُهُمُ الْكَافِرُونَ

(of) Allah	اللَّهُ	The Grace	نِعْمَةٌ	They recognize	يَعْرِفُونَ
And most of them	وَأَكْثَرُهُمُ	They deny it	يُنْكِرُونَهَا	Yet	ثُمَّ
				(are) disbelievers	الْكَافِرُونَ

Translit	Ya `rifūna Ni `mata Allāhi Thumma Yunkirūnahā Wa 'Aktharuhumu Al-Kāfirūna
AhmedAli	وَهُوَ اللَّهُ كُلُّ الْحَمْدِ لَهُ مَنْ كُنْتُ بِهِ مُنْكَرٌ بِهِ جَاءَتِي مِنْ مَنْ سَمِّيَ الْكُفَّارَ مِنْ أَنْفُسِهِنَا
Jalandhry	یہ خدا کی نعمتوں سے واقف ہیں۔ مگر (واقف ہو کر) ان سے انکار کرتے ہیں اور یہ انہیں شکرے میں
YusufAli	They recognise the favours of Allah; then they deny them; and most of them are (creatures) ungrateful.
M.Khan	They recognise the Grace of Allâh, yet they deny it (by worshipping others besides Allâh) and most of them are disbelievers (deny the Prophethood of Muhammad SAW).
Pickthal	They know the favour of Allah and then deny it. Most of them are ingrates.
Shakir	They recognize the favor of Allah, yet they deny it, and most of them are ungrateful.

﴿84﴾ وَيَوْمَ نَبْعَثُ مِنْ كُلِّ أُمَّةٍ شَهِيدًا ثُمَّ لَا يُؤْذَنُ لِلَّذِينَ كَفَرُوا وَلَا هُمْ يُسْتَعْتَبُونَ

From	مِنْ	We shall raise up	نَبْعَثُ	And (remember) the Day (when)	وَيَوْمَ
A witness (their Messenger)	شَهِيدًا	Nation	أُمَّةٌ	Each	كُلٌّ
Will be permitted	يُؤْذَنُ	Not	لَا	Then	ثُمَّ
Nor	وَلَا	Dhave disbelieved	كَفَرُوا	Those who	لِلَّذِينَ
		Will be allowed to repent	يُسْتَعْتَبُونَ	They	هُمْ

Translit | Wa Yawma Nab`athu Min Kulli 'Ummatin Shahidāan Thumma Lā Yu'udhanu Lilladhīna Kafarū Wa Lā

The Holy Quran

The Bee

Sura # 16 – 128 Verses - Makkah

سورة النحل

	<i>Hum Yusta`tabūna</i>
AhmedAli	اور جس دن ہم ہر قوم میں سے ایک گواہ کھڑا کریں گے پھر نہ کافروں کو ابانت دی جائے گی اور نہ ان کا کوئی عذر قبول کیا جائے گا
Jalandhry	اور جس دن ہر امت میں سے گواہ (یعنی پیغمبر) کھڑا کریں گے تو نہ تو خفار کو (بولنے کی) ابانت ملے گی اور نہ ان کے عذر قبول کئے جائیں گے
YusufAli	One day We shall raise from all peoples a witness: then will no excuse be accepted from Unbelievers, nor will they receive any favours.
M.Khan	And (remember) the Day when We shall raise up from each nation a witness (their Messenger), then, those who have disbelieved will not be given leave (to put forward excuses), nor will they be allowed (to return to the world) to repent and ask for Allâh's Forgiveness (of their sins).
Pickthal	And (bethink you of) the day when we raise up of every nation a witness, then there is no leave for disbelievers, nor are they allowed to make amends.
Shakir	And on the day when We will raise up a witness out of every nation, then shall no permission be given to those who disbelieve, nor shall they be made to solicit favor.

﴿85﴾ وَإِذَا رَأَى الَّذِينَ ظَلَمُوا الْعَذَابَ فَلَا يُخَفَّفُ عَنْهُمْ وَلَا هُمْ يُنْظَرُونَ

Those who	الَّذِينَ	Will see	رأَى	And when	وَإِذَا
Then not	فَلَا	The torment	الْعَذَابَ	Did wrong	ظَلَمُوا
Nor	وَلَا	Unto them	عَنْهُمْ	It will be lightened	يُخَفَّفُ
		Will be given respite	يُنْظَرُونَ	They	هُمْ

Translit	Wa 'Idhā Ra'á Al-Ladhīna Žalamū Al-'Adhāba Falā Yuhaffafu 'Anhum Wa Lā Hum Yunžarūna
AhmedAli	اور جب قائم عذاب دیکھیں گے پھر نہ ان سے بکار کیا جائے گا اور نہ انہیں ملت دی جائے گی
Jalandhry	اور جب قائم لوگ عذاب دیکھ لیں گے تو پھر نہ تو ان کے عذاب ہی میں تخفیف کی جائے گی اور نہ ان کو ملت ہی دی جائے گی
YusufAli	When the wrongdoers (actually) see the Penalty then will it in no way be mitigated, nor will they then receive respite.
M.Khan	And when those who did wrong (the disbelievers) will see the torment, then it will not be lightened unto them, nor will they be given respite.
Pickthal	And when those who did wrong behold the doom, it will not be made light for them, nor will they be reprieved.
Shakir	And when those who are unjust shall see the chastisement, it shall not be lightened for them, nor shall they be respited. .

ۖ وَإِذَا رَأَى الَّذِينَ أَشْرَكُوا شُرَكَاءَهُمْ قَالُوا رَبَّنَا هُوَلَاءِ شُرَكَاؤُنَا الَّذِينَ كُنَّا نَدْعُو مِنْ دُونِكَ ﴿86﴾
فَأَلْقُوا إِلَيْهِمُ الْقَوْلَ إِنَّكُمْ لَكَاذِبُونَ

Those who	الَّذِينَ	See	رأَى	And when	وَإِذَا
They will say	قَالُوا	Their partners	شُرَكَاءَهُمْ	Associated partners (with Allah)	أَشْرَكُوا
(are) ouor partners	شُرَكَاؤُنَا	These	هُوَلَاءِ	Our Lord	رَبَّنَا
Invoke	نَدْعُو	We used to	كُنَّا	Whom	الَّذِينَ

The Holy Quran

The Bee

Sura # 16 – 128 Verses - Makkah

سورة النحل

At them	إِلَيْهِمْ	But they will throw back	فَأَلْقُوا	Besides You	مِنْ دُونِكَ
(are) indeed liars	لَكَاذِبُونَ	Surely you	إِنْكُنْ	(their) word	الْقَوْلَ

Translit	Wa 'Idhā Ra'á Al-Ladhīna 'Ashrakū Shurakā'ahum Qālū Rabbanā Hā'uulā' Shurakā'uunā Al-Ladhīna Kunnā Nad`ū Min Dūnika Fa'alqaw 'Ilayhimu Al-Qawla 'Innakum Lakādhībūna
AhmedAli	اور جب مشرک اپنے شریکوں کو دیکھیں گے تو کہیں کے اے ہمارے رب! یہی ہمارے شریک میں جنہیں ہم تیرے سا پکارتے تھے پھر وہ انہیں جواب دیں گے کہ تم سراسر جھوٹے ہو
Jalandhry	اور جب مشرک (اپنے بنائے ہوئے) شریکوں کو دیکھیں گے کہ پورا گاریہ وہی ہمارے شریک میں جن کو ہم تیرے سا پکار کرتے تھے۔ تو وہ (ان کے کلام کو مسترد کر دیں گے اور) ان سے کہیں گے کہ تم تو جھوٹے ہو
YusufAli	When those who gave partners to Allah will see their "partners" they will say: "Our Lord! These are our `partners' those whom we used to invoke besides Thee." But they will throw back their word at them (and say): "Indeed ye are liars!"
M.Khan	And when those who associated partners with Allâh see their (Allâh's so-called) partners, they will say: "Our Lord! These are our partners whom we used to invoke besides you." But they will throw back their word at them (and say): "Surely! You indeed are liars!"
Pickthal	And when those who ascribed partners to Allah behold those partners of theirs, they will say: Our Lord! these are our partners unto whom we used to cry instead of Thee. But they will fling to them the saying: Lo! ye verily are liars!
Shakir	And when those who associate (others with Allah) shall see their associate-gods, they shall say: Our Lord, these are our associate-gods on whom we called besides Thee. But they will give them back the reply: Most surely you are liars.

﴿87﴾ وَأَلْقُوا إِلَى اللَّهِ يَوْمَئِذٍ السَّلَمُ ۚ وَضَلَّ عَنْهُمْ مَا كَانُوا يَفْتَرُونَ

Allah	اللَّهُ	To	إِلَى	And they will offer	وَأَلْقُوا
And will vanish	وَضَلَّ	Submission	السَّلَمُ	On that Day	يَوْمَئِذٍ
They used	كَانُوا	What	مَا	From them	عَنْهُمْ
				To invent (false deities)	يَفْتَرُونَ

Translit	Wa 'Alqaw 'Ilá Allâhi Yawma'idhin As-Salama Wa Dalla 'Anhum Mā Kānū Yaftarūna
AhmedAli	اور وہ اس دن الٰہ کے سامنے سر جھکا دیں گے اور بھول جائیں گے وہ تو جھوٹ بنتے تھے
Jalandhry	اور اس دن خدا کے سامنے سر نگوں ہو جائیں گے اور جو طوفان وہ باندھا کرتے تھے سب ان سے جاتا رہے گا
YusufAli	That day shall they (openly) show (their) submission to Allah; and all their inventions shall leave them in the lurch.
M.Khan	And they will offer (their full) submission to Allâh (Alone) on that Day, and their invented false deities [all that they used to invoke besides Allâh, e.g. idols, saints, priests, monks, angels, jinn, Jibrael (Gabriel), Messengers] will vanish from them.
Pickthal	And they will offer unto Allah submission on that day, and all that they used to invent hath failed them.
Shakir	And they shall tender submission to Allah on that day; and what they used to forge shall depart from them.

The Holy Quran

The Bee

Sura # 16 – 128 Verses - Makkah

سورة النحل

﴿88﴾ الَّذِينَ كَفَرُوا وَصَدُّوا عَنْ سَبِيلِ اللَّهِ زِدْنَاهُمْ عَذَابًا فَوْقَ الْعَذَابِ بِمَا كَانُوا يُفْسِدُونَ

And hinder (men)	وَصَدُّوا	Disbelieved	كَفَرُوا	Those who	الَّذِينَ
(of) Allah	اللَّهِ	The Path	سَبِيلٌ	From	عَنْ
Over	فَوْقَ	Torment	عَذَابًا	We will add for them	زِدْنَاهُمْ
They used	كَانُوا	Because	بِمَا	The torment	الْعَذَابِ
				To spread corruption	يُفْسِدُونَ

Translit	Al-Ladhīna Kafarū Wa Ṣaddū `An Sabīli Allāhi Zidnāhum `Adhābāan Fawqa Al-`Adhābi Bimā Kānū Yufsidūna
AhmedAli	جُوگُل مکر ہوئے اور اللہ کی راہ سے روکتے رہے ہم ان پر عذاب پر عذاب پر بھاتے جائیں گے بسبب اس کے کہ وہ فنا کرتے تھے
Jalandhry	جن لوگوں نے کفر کیا اور (لوگوں کو) خدا کے رستے سے روکا ہم ان کو عذاب پر عذاب دیں گے۔ اس لیے کہ شرارت کیا کرتے تھے
YusufAli	Those who reject Allah and hinder (men) from the path of Allah— for them will We add Penalty to Penalty; for that they used to spread mischief.
M.Khan	Those who disbelieved and hinder (men) from the Path of Allâh, for them We will add torment to the torment; because they used to spread corruption [by disobeying Allâh themselves, as well as ordering others (mankind) to do so].
Pickthal	For those who disbelieve and debar (men) from the way of Allah, We add doom to doom because they wrought corruption,
Shakir	(As for) those who disbelieve and turn away from Allah's way, We will add chastisement to their chastisement because they made mischief.

وَيَوْمَ نَبْعَثُ فِي كُلِّ أُمَّةٍ شَهِيدًا عَلَيْهِمْ ۖ وَجِئْنَا بِكَ شَهِيدًا عَلَىٰ هُؤُلَاءِ ۚ وَنَزَّلْنَا
عَلَيْكَ الْكِتَابَ تِبْيَانًا لِكُلِّ شَيْءٍ وَهُدًى وَرَحْمَةً وَبُشْرَىٰ لِلْمُسْلِمِينَ ﴿89﴾

In	فِي	We shall raise up	نَبْعَثُ	And (remember) the Day (when)	وَيَوْمَ
A witness	شَهِيدًا	Nation	أُمَّةٍ	Every	كُلِّ
Amongst themselves	أَنفُسِهِمْ ۖ	From	مِنْ	Against them	عَلَيْهِمْ
As a witness	شَهِيدًا	You	بِكَ	And We shall bring	وَجِئْنَا
And we have sent down	وَنَزَّلْنَا	These	هُؤُلَاءِ ۚ	Against	عَلَىٰ
As an explanation	تِبْيَانًا	The Book (Quran)	الْكِتَابَ	To you	عَلَيْكَ
And a guidance	وَهُدًى	Thing	شَيْءٍ	Of every	لِكُلِّ
For the Muslims	لِلْمُسْلِمِينَ	And glad tidings	وَبُشْرَىٰ	And mercy	وَرَحْمَةً

Translit	Wa Yawma Nab`athu Fī Kulli 'Ummatin Shahīdāan `Alayhim Min 'Anfusihim Wa Ji'nā Bikashahīdāan `Alá Hā'uulā'! Wa Nazzalnā `Alayka Al-Kitāba Tibyānāan Likulli Shay'in Wa Hudāan Wa Rahmatan Wa Bushrā Lilmusliminā
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The Holy Quran

The Bee

Sura # 16 – 128 Verses - Makkah

سورة النحل

AhmedAli	اور جس دن ہر ایک گروہ میں سے ان پانہوں میں سے ایک گواہ کھڑا کریں گے اور تجھے ان پر گواہ بنائیں گے اور ہم نے تجوہ پر ایک ایسی کتاب نازل کی ہے جس میں ہر چیز کا کافی بیان ہے اور وہ مسلمانوں کے لیے بذات اور رحمت اور خوشخبری ہے
Jalandhry	اور (اس دن کو یاد کرو) جس دن ہر امت میں سے خود ان پر گواہ کھڑے کریں گے۔ اور (اے پیغمبر) تم کو ان لوگوں پر گواہ لائیں گے۔ اور ہم نے تم پر (ایسی) کتاب نازل کی ہے کہ (اس میں) ہر چیز کا بیان (مفصل) ہے اور مسلمانوں کے لیے بذات اور رحمت اور بشارةت ہے
YusufAli	One day We shall raise from all peoples a witness against them, from amongst themselves: and We shall bring thee as a witness against these (thy people): and We have sent down to thee the Book explaining all things, a Guide a Mercy and Glad Tidings to Muslims.
M.Khan	And (remember) the Day when We shall raise up from every nation a witness against them from amongst themselves. And We shall bring you (O Muhammad SAW) as a witness against these. And We have sent down to you the Book (the Qur'an) as an exposition of everything, a guidance, a mercy, and glad tidings for those who have submitted themselves (to Allâh as Muslims).
Pickthal	And (bethink you of) the day when We raise in every nation a witness against them of their own folk, and We bring thee (Muhammad) as a witness against these. And We reveal the Scripture unto thee as an exposition of all things, and a guidance and a mercy and good tidings for those who have surrendered (to Allah).
Shakir	And on the day when We will raise up in every people a witness against them from among themselves, and bring you as a witness against these-- and We have revealed the Book to you explaining clearly everything, and a guidance and mercy and good news for those who submit.

﴿ إِنَّ اللَّهَ يَأْمُرُ بِالْعُدْلِ وَإِلَحْسَانِ وَإِيتَاءِ ذِي الْقُرْبَىٰ وَيَنْهَا عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ وَالْبَغْيِ ۝ ۹۰ ۝ يَعِظُكُمْ لَعَلَّكُمْ تَذَكَّرُونَ ۝ ﴾

Enjoins	يَأْمُرُ	Allah	اللَّهُ	Verily	إِنَّ
(and) giving (help)	وَإِيتَاءُ	And doing good	وَالْإِحْسَانُ	Justice	بِالْعُدْلِ
And forbids	وَيَنْهَا	Kith and kin	الْقُرْبَىٰ	To the	ذِي
And evil deeds	وَالْمُنْكَرِ	Lewdness / obscenity	الْفَحْشَاءُ	From	عَنِ
That you may	لَعَلَّكُمْ	He admonishes you	يَعِظُكُمْ	And oppression	وَالْبَغْيِ ۝
					تَذَكَّرُونَ

Translit	'Inna Allâha Ya'muru Bil-'Adli Wa Al-'Ihsâni Wa 'Itâ'i Dhî Al-Qurbâ Wa Yanhâ 'Ani Al-Fâhshâ'i Wa Al-Munkari Wa Al-Baghyi Ya'izukum La'allakum Tadhakkârunâ
AhmedAli	بے شک الہ انصاف کرنے کا اور بھلائی کرنے کا اور رشتہ داروں کو دینے کا حکم کرتا ہے اور بے جیانی اور بربری بات اور ظلم سے منع کرتا ہے تمیں سمجھتا ہے تاکہ تم سمجھو
Jalandhry	نما تم کو انصاف اور احسان کرنے اور رشتہ داروں کو (خوب سے مدد) دینے کا حکم دیتا ہے۔ اور بے جیانی اور نامعقول کاموں سے اور سرکشی سے منع کرتا ہے (اور) تمیں نصیحت کرتا ہے تاکہ تم یاد رکھو
YusufAli	Allah commands justice, the doing of good, and liberty to kith and kin, and He forbids all shameful deeds, and injustice and rebellion: He instructs you, that ye may receive admonition.
M.Khan	Verily, Allâh enjoins Al-Adl (i.e. justice and worshipping none but Allâh Alone - Islâmic Monotheism) and Al-Ihsân [i.e. to be patient in performing your duties to Allâh, totally for Allâh's sake and in accordance with the

The Holy Quran

The Bee

Sura # 16 – 128 Verses - Makkah

سورة النحل

	Sunnah (legal ways) of the Prophet SAW in a perfect manner], and giving (help) to kith and kin (i.e. all that Allâh has ordered you to give them e.g., wealth, visiting, looking after them, or any other kind of help): and forbids Al-Fahshâ' (i.e all evil deeds, e.g. illegal sexual acts, disobedience of parents, polytheism, to tell lies, to give false witness, to kill a life without right), and Al-Munkar (i.e all that is prohibited by Islâmic law: polytheism of every kind, disbelief and every kind of evil deeds), and Al-Baghy (i.e. all kinds of oppression), He admonishes you, that you may take heed.
Pickthal	Lo! Allah enjoineth justice and kindness, and giving to kinsfolk, and forbiddeth lewdness and abomination and wickedness. He exhorteth you in order that ye may take heed.
Shakir	Surely Allah enjoins the doing of justice and the doing of good (to others) and the giving to the kindred, and He forbids indecency and evil and rebellion; He admonishes you that you may be mindful.

وَأَوْفُوا بِعَهْدِ اللَّهِ إِذَا عَاهَدْتُمْ وَلَا تَنْقُضُوا الْأَيْمَانَ بَعْدَ تَوْكِيدِهَا وَقَدْ جَعَلْتُمُ اللَّهَ عَلَيْكُمْ كَفِيلًا
؎ **إِنَّ اللَّهَ يَعْلَمُ مَا تَفْعَلُونَ** ؎ ٩١

(of) Allah	الله	The Covenant	بِعَهْدِ	And fulfil	وَأَوْفُوا
And don't	ولَا	You have taken a covenant	عَاهَدْتُمْ	When	إِذَا
After	بَعْدَ	(your) oaths	الْأَيْمَانَ	Break	تَنْقُضُوا
You have appointed	جَعَلْتُمْ	And indeed	وَقَدْ	Confirmation thereof	تَوْكِيدِهَا
Guarantor	كَفِيلًا	Over you	عَلَيْكُمْ	Allah	الله
Knows	يَعْلَمُ	Allah	الله	Verily	إِنَّ
		You do	تَفْعَلُونَ	What	مَا

Translit	Wa 'Awfū Bi`ahdi Allāhi 'Idhā `Āhadtum Wa Lā Tanqudū Al-'Aymāna Ba`da Tawkīdihā Wa Qad Ja`altumu Allāha `Alaykum Kafīlāan 'Inna Allāha Ya`lamu Mā Taf'alūna
AhmedAli	اور اللہ کا عد دپرا کرو جب آپس میں عد کرو اور قسموں کو پکارنے کے بعد نہ توڑو حالانکہ تم نے اللہ کو اپنے اوپر گواہ بنایا ہے بے شک اللہ باتتا ہے جو تم کرتے ہو
Jalandhry	اور جب ندا سے عد والث کرو تو اس کو پکارو اور جب کسی قسمیں حماوتو ان کو مت توزو کر تم غدا کو اپنا ضامن مقرر کر لے ہو۔ اور جو کچھ تم کرتے ہو غدا اس کو جانتا ہے
YusufAli	Fulfil the covenant of Allah when ye have entered into it, and break not your oaths after ye have confirmed them; indeed ye have made Allah your surety; for Allah knoweth all that ye do.
M.Khan	And fulfill the Covenant of Allâh (Bai'a: pledge for Islâm) when you have covenanted, and break not the oaths after you have confirmed them, and indeed you have appointed Allâh your surety. Verily! Allâh knows what you do.
Pickthal	Fulfil the covenant of Allah when ye have covenanted, and break not your oaths after the asseveration of them, and after ye have made Allah surety over you. Lo! Allah knoweth what ye do.
Shakir	And fulfill the covenant of Allah when you have made a covenant, and do not break the oaths after making them fast, and you have indeed made Allah a surety for you; surely Allah I . knows what you do.

The Holy Quran

The Bee

Sura # 16 – 128 Verses - Makkah

سورة النحل

وَلَا تَكُونُوا كَالَّتِي نَقَضَتْ غَزْلَهَا مِنْ بَعْدِ قُوَّةٍ أَنْكَاثًا تَتَخَذُونَ أَيْمَانَكُمْ دَخَلًا بَيْنَكُمْ أَنْ تَكُونَ أُمَّةٌ هِيَ أَرْبَىٰ مِنْ أُمَّةٍ ۝ إِنَّمَا يَبْلُوْكُمُ اللَّهُ بِهِ ۝ وَلَيَبْيَسَنَ لَكُمْ يَوْمَ الْقِيَامَةِ مَا كُنْتُمْ فِيهِ تَخْتَلِفُونَ

﴿92﴾

Like that (woman) who	كَالَّتِي	Be (you)	تَكُونُوا	And not	وَلَا
After	مِنْ بَعْدِ	Her spun threaed	غَزْلًا	Undoes	نَقَضَتْ
You take	تَتَخَذُونَ	Weakening it	أَنْكَاثًا	Strength (it has become strong)	قُوَّةٌ
Among yourselves	بَيْنَكُمْ	As a means of deception	دَخَلًا	Your oaths	أَيْمَانَكُمْ
A nation	أُمَّةٌ	Should be	تَكُونَ	Lest	أَنْ
Than	مِنْ	More numerous	أَرْبَىٰ	(it is)	هِيَ
Tests you	يَبْلُوْكُمْ	Only	إِنَّمَا	Another nation	أُمَّةٌ ۝
And He will make clear	وَلَيَبْيَسَنَ	By this	بِهِ ۝	Allah	الَّهُ
(of) Resurrection	الْقِيَامَةِ	On the Day	يَوْمٌ	To you	لَكُمْ
About (it)	فِيهِ	You used	كُنْتُمْ	What	مَا
				To differ	تَخْتَلِفُونَ

Translit	<p>Wa Lā Takūnū Kāllatī Naqadat Ghazlahā Min Ba`di Qūwatin 'Ankāthāan Tattakhidhūna 'Aymānakum Dakhalāan Baynakum 'An Takūna 'Ummatun Hiya 'Arbā Min 'Ummatin 'Innamā Yablūkumu Allāhu Bihi Wa Layubayyinanna Lakum Yawma Al-Qiyāmati Mā Kuntum Fihī Takhtalifūna</p>
AhmedAli	اور اس عورت بیئے نہ بوجوپا سوت محنت کے بعد کاٹ کر توڑ دالے کہ تم اپنی قسموں کو آپس میں فاد کا ذریعہ بنانے لگو مغض اس لیے کہ ایک گروہ دوسرے گروہ سے بڑھ جائے الیں اس میں تمہاری آماش کرتا ہے اور جس چیز میں تم اختلاف کرتے ہو اس سے ضرور قیامت کے دن ظاہر کر دے گا
Jalandhry	اور اس عورت کی طرح نہ ہونا جس نے محنت سے تسویت کاتا۔ پھر اس کو توڑ کر ٹکڑے ٹکڑے کر ڈالا۔ کہ تم اپنی قسموں کو آپس میں اس بات کا ذریعہ بنانے لگو کہ ایک گروہ دوسرے گروہ سے زیادہ غالب رہے۔ بات یہ ہے کہ خدا تمہیں اس سے آمتا ہے۔ اور جن باقیوں میں تم اختلاف کرتے ہو قیامت کو اس کی حقیقت تم پر ظاہر کر دے گا
YusufAli	And be not like a woman who breaks into untwisted strands the yarn she has spun, after it has become strong. Nor take your oaths to practise deception between yourselves, lest one party should be more numerous than another: for Allah will test you by this; and on the Day of Judgment He will certainly make clear to you (the truth of) that wherein ye disagree.
M.Khan	And be not like her who undoes the thread which she has spun after it has become strong, by taking your oaths as a means of deception among yourselves, lest a nation should be more numerous than another nation. Allāh only tests you by this [i.e who obeys Allāh and fulfills Allāh's Covenant and who disobeys Allāh and breaks Allāh's Covenant]. And on the Day of Resurrection, He will certainly make clear to you that wherein you used to differ [i.e. a believer confesses and believes in the Oneness of Allāh and in the Prophethood of Prophet Muhammad SAW which the disbeliever denies it and that was their difference amongst them in the life of this world]
Pickthal	And be not like unto her who unravelleth the thread, after she hath made it strong, to thin filaments, making

The Holy Quran

The Bee

Sura # 16 – 128 Verses - Makkah

سورة النحل

	your oaths a deceit between you because of a nation being more numerous than (another) nation. Allah only trieth you thereby, and He verily will explain to you on the Day of Resurrection that wherein ye differed.
Shakir	And be not like her who unravels her yarn, disintegrating it into pieces after she has spun it strongly. You make your oaths to be means of deceit between you because (one) nation is more numerous than (another) nation. Allah only tries you by this; and He will most certainly make clear to you on the resurrection day that about which you differed.

وَلَوْ شَاءَ اللَّهُ لَجَعَلَكُمْ أُمَّةً وَاحِدَةً وَلَكِنْ يُضِلُّ مَنْ يَشَاءُ وَيَهْدِي مَنْ يَشَاءُ ۝ وَلَتُسْأَلُنَّ عَمَّا كُنْتُمْ تَعْمَلُونَ ۝ 93

Allah	الله	Willed	شَاءَ	And had	وَلَوْ
One	وَاحِدَةٌ	Nation	أُمَّةٌ	He could have made you all	لَجَعَلَكُمْ
Whom	مَنْ	He sends astray	يُضِلُّ	But	وَلَكِنْ
Whom	مَنْ	And guides	وَيَهْدِي	He wills	يَشَاءُ
For what	عَمَّا	And certainly you shall be questioned	وَلَتُسْأَلُنَّ	He wills	يَشَاءُ ۝
		To do	تَعْمَلُونَ	You used	كُنْتُمْ

Translit	Wa Law Shā'a Allāhu Laja`alakum 'Ummatan Wāhidatan Wa Lakin Yudillu Man Yashā'u Wa Yahdī Man Yashā'u Wa Latus'alunna `Ammā Kuntum Ta`malūna
AhmedAli	اور اگر الہ چاہتا تو تم سب کو ایک ہی جماعت بنا دیتا اور لیکن وہ جسے چاہتا ہے گمراہی میں پڑا رہنے دیتا ہے اور جسے چاہتا ہے ہدایت دیتا ہے اور الہ تھم سے پوچھا جائے گا کہ کیا کرتے تھے
Jalandhry	اور اگر خدا چاہتا تو تم (سب) کو ایک ہی جماعت بنا دیتا۔ لیکن وہ جسے چاہتا ہے گمراہ کرتا ہے اور جسے چاہتا ہے ہدایت دیتا ہے۔ اور جو عمل تم کرتے ہو (اس دن) ان کے بارے میں تم سے ضرور پوچھا جائے گا
YusufAli	If Allah so willed, He could make you all one people: but He leaves straying whom He pleases and He guides whom He pleases: but ye shall certainly be called to account for all your actions.
M.Khan	And had Allāh willed, He could have made you (all) one nation, but He sends astray whom He wills and guides whom He wills. But you shall certainly be called to account for what you used to do.
Pickthal	Had Allah willed He could have made you (all) one nation, but He sendeth whom He will astray and guideth whom He will, and ye will indeed be asked of what ye used to do.
Shakir	And if Allah please He would certainly make you a single nation, but He causes to err whom He pleases and guides whom He pleases; and most certainly you will be questioned as to what you did.

وَلَا تَتَحَذُّوا أَيْمَانَكُمْ دَخَلًا بَيْنَكُمْ فَتَرِّلُ قَدْمٌ بَعْدَ ثُبُوتِهَا وَتَدْوِقُوا السُّوَءَ بِمَا صَدَّدْتُمْ عَنْ سَبِيلِ اللَّهِ ۝ وَلَكُمْ عَذَابٌ عَظِيمٌ ۝ 94

Your oaths	أَيْمَانَكُمْ	Take	تَرِّلُوا	And don't	وَلَا
Lest, should slip	فَتَرِّلُ	Among yourselves	بَيْنَكُمْ	A means of deception	دَخَلًا

The Holy Quran

The Bee

Sura # 16 – 128 Verses - Makkah

سورة النحل

Bring firmly planted	ثُبُوكًا	After	بَعْدَ	A foot	قَدْمٌ
Of having	بِمَا	The evil (punishment)	السُّوءَ	And you may have to taste	وَتَذَوَّقُوا
The Path	سَبِيلٌ	From	عَنْ	Hindered (men)	صَدَدْمٌ
Torment	عَذَابٌ	And for you (will be)	وَلَكُمْ	(of) Allah	اللَّهُ
				A great	عَظِيمٌ

Translit	Wa Lā Tattakhidhū 'Aymānakum Dakhalaan Baynakum Fatazilla Qadamun Ba`da Thubūtihā Wa Tadhūqū As-Sū'a Bimā Ṣadadtum `An Sabīl Allāhi Wa Lakum `Adhābun `Azīmun
AhmedAli	اور تم اپنی قسموں کو آپس میں فاد کا ذریعہ نہ بناو کجھی قدم ہمنے کے بعد پھسل نہ جانے پھر تمیں اس سبب سے کہ تم نے راہ خدا سے روکا تکفیف اٹھانی پڑے اور تمیں برداعذاب ہو
Jalandhry	اور اپنی قسموں کو آپس میں اس بات کا ذریعہ نہ بناو کہ (لوگوں کے) قدم ہم پھکنے کے بعد لڑکھڑا جائیں اور اس وجہ سے کہ تم نے لوگوں کو خدا کے رستے سے روکا تم کو عقوبت کا مزہ چکھنا پڑے۔ اور برداخت عذاب ملے
YusufAli	And take not your oaths to practice deception between yourselves, with the result that someone's foot may slip after it was firmly planted; and ye may have to taste the evil (consequences) of having hindered (men) from the path of Allah and a mighty Wrath descend on you.
M.Khan	And make not your oaths, a means of deception among yourselves, lest a foot should slip after being firmly planted, and you may have to taste the evil (punishment in this world) of having hindered (men) from the Path of Allāh (i.e. Belief in the Oneness of Allāh and His Messenger, Muhammad SAW), and yours will be a great torment (i.e. the Fire of Hell in the Hereafter).
Pickthal	Make not your oaths a deceit between you, lest a foot should slip after being firmly planted and ye should taste evil forasmuch as ye debarred (men) from the way of Allah, and yours should be an awful doom.
Shakir	And do not make your oaths a means of deceit between you, lest a foot should slip after its stability and you should taste evil because you turned away from Allah's way and grievous punishment be your (lot).

﴿ وَلَا تَشْتَرُوا بِعَهْدِ اللَّهِ ثُمَّا قَلِيلًا ۚ إِنَّمَا عِنْدَ اللَّهِ هُوَ خَيْرٌ لَكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ 95 ﴾

(at the cost of) Covenant	بِعَهْدِ	Purchase (you)	تَشْتَرُوا	And not	وَلَا
A small	قَلِيلًا ۚ	Price / gain	ثُمَّا	(of) Allah	اللَّهُ
Allah	اللَّهُ	(is) with	عِنْدَ	Verily what	إِنَّمَا
For you	لَكُمْ	Better	خَيْرٌ	(it) is	هُوَ
To know	تَعْلَمُونَ	You were	كُنْتُمْ	If	إِنْ

Translit	Wa Lā Tashtarū Bi`ahdi Allāhi Thamanāan Qalīlāan 'Innamā `Inda Allāhi Huwa KhayrunLakum 'In Kuntum Ta`lamūna
AhmedAli	اور اللہ سے عمد کو تھوڑے سے داموں پر نہ پہنچو کچھ اللہ کے ہاں ہے وہی تمہارے لیے بہتر ہے اگر تم جانتے ہو
Jalandhry	اور خدا سے جو تم نے عمد کیا ہے (اس کو مت پہنچو اور) اس کے بدلے تھوڑی سی قیمت نہ لو۔ (یونکہ ایسا نے عمد کا جو صدھہ خدا کے ہاں مقرر ہے وہ اگر سمجھو تو تمہارے لیے بہتر ہے

The Holy Quran

The Bee

Sura # 16 – 128 Verses - Makkah

سورة النحل

YusufAli	Nor sell the covenant of Allah for a miserable price: for with Allah is (a prize) far better for you, if ye only knew.
M.Khan	And purchase not a small gain at the cost of Allâh's Covenant. Verily! What is with Allâh is better for you if you did but know.
Pickthal	And purchase not a small gain at the price of Allah's covenant. Lo! that which Allah hath is better for you, if ye did but know.
Shakir	And do not take a small price in exchange for Allah's covenant; surely what is with Allah is better for you, did you but know.

مَا عِنْدَكُمْ يَنْفَدُ ۖ وَمَا عِنْدَ اللَّهِ بَاقٍ ۗ وَلَنَجْزِيَنَّ الَّذِينَ صَبَرُوا أَجْرَهُمْ بِأَحْسَنِ مَا كَانُوا
يَعْمَلُونَ ﴿96﴾

Will be exhausted	يَنْفَدُ	(is) with you	عِنْدَكُمْ	Whatever	مَا
Allah	اللَّهُ	(is) with	عِنْدَ	And whatever	وَمَا
Those who	الَّذِينَ	And We will certainly pay	وَلَنَجْزِيَنَّ	Will remain	بَاقٍ
In proportion to the best	بِأَحْسَنِ	Their reward	أَجْرَهُمْ	Are patient	صَبَرُوا
To do	يَعْمَلُونَ	They used	كَانُوا	Of what	مَا

Translit	Mā `Indakum Yanfadu Wa Mā `Inda Allāhi Bāqin Wa Lanajziyanna Al-Ladhīna Ṣabarū Ajrahum Bi'aḥsani Mā Kānū Ya`malūna
AhmedAli	جو تمہارے پاس ہے ختم ہو جائے گا اور جو اللہ کے پاس ہے کچھی ختم نہ ہو گا اور ہم صبر کرنے والوں کو ان کے اعجھے کاموں کا جو کرتے تھے ضرور بدله دیں گے
Jalandhry	جو کچھ تمہارے پاس ہے وہ ختم ہو جاتا ہے اور جو غذا کے پاس ہے وہ باقی ہے کہ (کچھی ختم نہیں ہو گا) اور جن لوگوں نے صبر کیا ہم ان کو ان کے اعمال کا بہت اچھا بدله دیں گے
YusufAli	What is with you must vanish: what is with Allah will endure. And We will certainly bestow, on those who patiently persevere their reward according to the best of their actions.
M.Khan	Whatever is with you, will be exhausted, and whatever is with Allâh (of good deeds) will remain. And those who are patient, We will certainly pay them a reward in proportion to the best of what they used to do.
Pickthal	That which ye have wasteth away, and that which Allah hath remaineth. And verily We shall pay those who are steadfast a recompense in proportion to the best of what they used to do.
Shakir	What is with you passes away and what is with Allah is enduring; and We will most certainly give to those who are patient their reward for the best of what they did.

مَنْ عَمِلَ صَالِحًا مِنْ ذَكَرٍ أَوْ أُنْشَى وَهُوَ مُؤْمِنٌ فَلَنُحْسِنَهُ حَيَاةً طَيِّبَةً ۗ وَلَنَجْزِيَنَّهُمْ أَجْرَهُمْ
بِأَحْسَنِ مَا كَانُوا يَعْمَلُونَ ﴿97﴾

A righteous deed	صَالِحًا	Does	عَمِلَ	Whoever	مَنْ
Or	أَوْ	Male	ذَكَرٍ	Whether	مِنْ

The Holy Quran

The Bee

Sura # 16 – 128 Verses - Makkah

سورة النحل

A believer	مُؤْمِنٌ	While he is (or she)	وَهُوَ	Female	أُنثَى
A good	طَيِّبَةً	A life	حَيَاةً	We will give him life	فَلَنُحْيِيهِنَّ
To the best	بِأَخْسَنِ	Their reward	أَجْرُهُمْ	And We shall pay them	وَلَنَجْزِيَنَّهُمْ
To do	يَعْمَلُونَ	They used	كَانُوا	Of what	مَا

Translit	Man `Amila Ṣāliḥāan Min Dhakarin 'Aw 'Unthā Wa Huwa Mu'uminun Falanuḥiyannahu Ḥayātan Tayyibatan Wa Lanajziyannahum 'Ajrahum Bi'aḥsanī Mā Kānū Ya`malūna
AhmedAli	جس نے نیک کام کیا مرد ہو یا عورت اور وہ ایمان بھی رکھتا ہے تو ہم اسے ضرور اچھی زندگی بس کرائیں گے اور ان کا حق انہیں بدالے میں میں کے انکے اپنے کاموں کے عوض میں جو کرتے تھے
Jalandhry	جو شخص نیک اعمال کرے گا مرد ہو یا عورت وہ مومن بھی ہو گا تو ہم اس کو (دنیا میں) پاک (اور آرام کی) زندگی سے زندہ رکھیں گے اور (آخرت میں) ان کے اعمال کا نہایت اچھا صدہ دیں گے
YusufAli	Whoever works righteousness, man or woman and has Faith, verily, to him will We give a life that is good and pure, and We will bestow on such their reward according to the best of their actions.
M.Khan	Whoever works righteousness, whether male or female, while he (or she) is a true believer (of Islāmic Monotheism) verily, to him We will give a good life (in this world with respect, contentment and lawful provision), and We shall pay them certainly a reward in proportion to the best of what they used to do (i.e. Paradise in the Hereafter).
Pickthal	Whosoever doeth right, whether male or female, and is a believer, him verily we shall quicken with good life, and We shall pay them a recompense in proportion to the best of what they used to do.
Shakir	Whoever does good whether male or female and he is a believer, We will most certainly make him live a happy life, and We will most certainly give them their reward for the best of what they did.

﴿98﴾ فِإِذَا قَرأتَ الْقُرْآنَ فَاسْتَعِدْ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ

The Quran	الْقُرْآنَ	You recite	قَرأتَ	So when	فِإِذَا
From	مِنْ	With Allah	بِاللَّهِ	Seek refuge	فَاسْتَعِدْ
		The outcast	الرَّجِيمِ	Satan	الشَّيْطَانِ

Translit	Fa'idhā Qara'ta Al-Qur'āna Fāsta'idh Billāhi Mina Ash-Shayṭāni Ar-Rajīmi
AhmedAli	وجب تو قرآن پڑھنے لگے تو شیطان مردود سے الہ کی پناہ لے
Jalandhry	اور جب تم قرآن پڑھنے لگو تو شیطان مردود سے پناہ مانگ لیا کرو
YusufAli	When thou dost read the Qur'an, seek Allah's protection from Satan the Rejected one.
M.Khan	So when you want to recite the Qur'an, seek refuge with Allāh from Shaitān (Satan), the outcast (the cursed one).
Pickthal	And when thou recitest the Qur'an, seek refuge in Allah from the outcast.
Shakir	So when you recite the Quran, seek refuge with Allah from the accursed Shaitan,

﴿99﴾ إِنَّهُ لَيْسَ لَهُ سُلْطَانٌ عَلَى الَّذِينَ آمَنُوا وَعَلَى رَبِّهِمْ يَسْوَلُونَ

The Holy Quran

The Bee

Sura # 16 – 128 Verses - Makkah

سورة النحل

Has	لَهُ	Not	لَيْسَ	Verily he	إِنَّهُ
Those who	الَّذِينَ	Over	عَلَىٰ	Power	سُلْطَانٌ
Their Lord	رَبِّهِمْ	And in (on)	وَعَلَىٰ	Believe	آمَنُوا
				They put their trust	يَتَوَكَّلُونَ

Translit	'Innahu Laysa Lahu Sulṭānun 'Alá Al-Ladhīna 'Āmanū Wa 'Alá Rabbihim Yatawakkalūna
AhmedAli	اس کا زور ان پر نہیں پلتا جو ایمان رکھتے ہیں اور اپنے رب پر بھروسہ کرتے ہیں
Jalandhry	کہ جو مومن ہیں اپنے پروردگار پر بھروسہ رکھتے ہیں ان پر اس کا کچھ زور نہیں پلتا
YusufAli	No authority has he over those who believe and put their trust in their Lord.
M.Khan	Verily! He has no power over those who believe and put their trust only in their Lord (Allâh).
Pickthal	Lo! he hath no power over those who believe and put trust in their Lord.
Shakir	Surely he has no authority over those who believe and rely on their Lord.

إِنَّمَا سُلْطَانُهُ عَلَى الَّذِينَ يَتَوَلَّنَهُ وَالَّذِينَ هُمْ بِهِ مُشْرِكُونَ ﴿١٠٠﴾

Over	عَلَىٰ	He has power	سُلْطَانُهُ	Only	إِنَّمَا
And those who	وَالَّذِينَ	Follow him	يَتَوَلَّنَهُ	Those who	الَّذِينَ
Join partners	مُشْرِكُونَ	With Him	بِهِ	(they)	هُمْ

Translit	'Innamā Sulṭānuhu 'Alá Al-Ladhīna Yatawallawnahu Wa Al-Ladhīna Hum Bihi Mushrikūna
AhmedAli	اس کا زور تو انہیں پر ہے جو اسے دوست بناتے ہیں اور جو الٰہ کے ساتھ شریک مانتے ہیں
Jalandhry	اس کا زور ان ہی لوگوں پر پلتا ہے جو اس کو فریق بناتے ہیں اور اس کے (دوسرے کے) سبب (غدا کے ساتھ) شریک مقرر کرتے ہیں
YusufAli	His authority is over those only who take him as patron and who join partners with Allah.
M.Khan	His power is only over those who obey and follow him (Satan), and those who join partners with Him (Allâh) [i.e. those who are Mushrikûn - polytheists - see Verse 6:121]
Pickthal	His power is only over those who make a friend of him, and those who ascribe partners unto Him (Allah).
Shakir	His authority is only over those who befriend him and those who associate others with Him.

وَإِذَا بَدَلْنَا آيَةً مَكَانَ آيَةً ۝ وَاللَّهُ أَعْلَمُ بِمَا يُنَزِّلُ قَالُوا إِنَّمَا أَنْتَ مُفْتَرٌ ۝ بَلْ أَكْثَرُهُمْ لَا يَعْلَمُونَ ﴿١٠١﴾

A Verse	آيَةً	We change	بَدَلْنَا	And when	وَإِذَا
And Allah	وَاللَّهُ	(of another) Verse	آيَةً	In place	مَكَانَ
He sends down	يُنَزِّلُ	Of what	بِمَا	Knows best	أَعْلَمُ
You are	أَنْتَ	Only	إِنَّمَا	They say	قَالُوا

The Holy Quran

The Bee

Sura # 16 – 128 Verses - Makkah

سورة النحل

Most of them	أَكْثُرُهُمْ	But	بَلْ	A forger, liar	مُفْتَرٌ
		know	يَعْلَمُونَ	Not	لَا

Translit	Wa 'Idhā Baddalnā 'Ayatan Makāna 'Ayatin Wa Allāhu 'A'lamu Bimā Yunazzilu Qālū Innamā 'Anta Muftarin Bal 'Aktharuhum Lā Ya 'lamūna
AhmedAli	اور جب ہم ایک آیت کی جگہ دوسری بدلتے ہیں اور الٰہ خوب جانتا ہے تو کہتے ہیں کہ تو بنا لاتا ہے یہ بات نہیں لیکن اکثر ان میں سے نہیں سمجھتے
Jalandhry	اور جب ہم کوئی آیت کی جگہ بدل دیتے ہیں۔ اور خدا چچھے نازل فرماتا ہے اسے خوب جانتا ہے تو (کافر) کہتے ہیں کہ تم یونہی اپنی طرف سے بناتے ہو۔ حقیقت یہ ہے کہ ان میں اکثر نادان میں
YusufAli	When We substitute one revelation for another and Allah knows best what He reveals (in stages) they say "Thou art but a forger": but most of them understand not.
M.Khan	And when We change a Verse [of the Qur'ân] in place of another,— and Allâh knows the best what He sends down, they (the disbelievers) say: "You (O Muhammad SAW) are but a Muftari! (forger, liar)." Nay, but most of them know not
Pickthal	And when We put a revelation in place of (another) revelation, - and Allah knoweth best what He revealeth - they say: Lo! thou art but inventing. Most of them know not.
Shakir	And when We change (one) communication for (another) communication, and Allah knows best what He reveals, they say: You are only a forger. Nay, most of them do not know.

﴿ قُلْ نَزَّلَهُ رُوحُ الْقُدُسِ مِنْ رَبِّكَ بِالْحَقِّ لِيُثَبِّتَ الدِّينَ آمَنُوا وَهُدًى وَبُشْرَى لِلْمُسْلِمِينَ ﴾ 102

Spirit (Gabriel)	رُوحٌ	Has brought it down	نَزَّلَهُ	Say	قُلْ
Your Lord	رَبُّكَ	From	مِنْ	Of the Holy	الْقُدُسِ
Those who	الَّذِينَ	To strengthen	لِيُثَبِّتَ	With truth	بِالْحَقِّ
And glad tidings	وَبُشْرَى	And as a guidance	وَهُدًى	Believe	آمَنُوا
				To the Muslims	لِلْمُسْلِمِينَ

Translit	Qul Nazzalahu Rūḥu Al-Qudusi Min Rabbika Bil-Ḥaqqi Liyuthabbita Al-Ladhīna 'Āmanū Wa Hudāan Wa Bushrā Lilmuslimīna
AhmedAli	تو کہہ دے اسے تیرے رب کی طرف سے پاک فرشتے نے چائی کے ساتھ آتا ہے تاکہ ایمان والوں کے دل جادے اور فرمابنہداروں کے لیے ہدایت اور خوشخبری ہے
Jalandhry	کہ دو کہ اس کو روح القدس تمہارے پروردگار کی طرف سے چائی کے ساتھ لے کر نازل ہوئے میں تاکہ یہ (قرآن) مومنوں کو ثابت قدم رکھے اور حکم مانے والوں کے لئے تو (یہ) ہدایت اور بشارت ہے
YusufAli	Say the Holy Spirit has brought the revelation from thy Lord in truth, in order to strengthen those who believe and as a Guide and Glad Tidings to Muslims.
M.Khan	Say (O Muhammad SAW) Ruh-ul-Qudus [Jibril (Gabriel)] has brought it (the Qur'an) down from your Lord with truth, that it may make firm and strengthen (the Faith of) those who believe and as a guidance and glad tidings to those who have submitted (to Allâh as Muslims).

The Holy Quran

The Bee

Sura # 16 – 128 Verses - Makkah

سورة النحل

Pickthal	Say: The holy Spirit hath revealed it from thy Lord with truth, that it may confirm (the faith of) those who believe, and as guidance and good tidings for those who have surrendered (to Allah).
Shakir	Say: The Holy spirit has revealed it from your Lord with the truth, that it may establish those who believe and as a guidance and good news for those who submit.

وَلَقَدْ نَعْلَمُ أَنَّهُمْ يَقُولُونَ إِنَّمَا يُعَلِّمُهُ بَشَرٌ لِسَانُ الَّذِي يُلْحِدُونَ إِلَيْهِ أَعْجَمِيٌّ وَهُدًى لِسَانٌ

﴿103﴾ عَرَبِيٌّ مُبِينٌ

That they	أَنَّهُمْ	We know	نَعْلَمُ	And indeed	وَلَقَدْ
Who teaches him	يُعَلِّمُهُ	(it is) only	إِنَّمَا	Say	يَقُولُونَ
(of) he whom	الَّذِي	The tongue	لِسَانٌ	A human being	بَشَرٌ
(as) foreign	أَعْجَمِيٌّ	To him	إِلَيْهِ	They refer	يُلْحِدُونَ
Arabic	عَرَبِيٌّ	Tongue (language)	لِسَانٌ	While this (Quran)	وَهُدًى
				(is) a clear	مُبِينٌ

Translit	Wa Laqad Na`lamu 'Annahum Yaqūlūna 'Innamā Yu`allimuhu Basharun Lisānu Al-Ladhī Yulħidūna 'Tlayhi 'A`jamīyūn Wa Hadhā Lisānūn `Arabīyūn Mubīnūn
AhmedAli	اور ہیں خوب معلوم ہے کہ وہ کہتے میں اسے تو ایک آدمی سمجھاتا ہے حالانکہ جس کی طرف نسبت کرتے میں اس کی زبان توجیہی ہے اور یہ صاف عربی زبان ہے
Jalandhry	اور ہیں معلوم ہے کہ یہ کہتے میں کہ اس (ہندو) کو ایک شخص سمجھا جاتا ہے۔ مگر جس کی طرف (تعلیم کی) نسبت کرتے میں اس کی زبان تو توجیہی ہے اور یہ صاف عربی زبان ہے
YusufAli	We know indeed that they say "It is a man that teaches him." The tongue of him they wickedly point to is notably foreign, while this is Arabic pure and clear.
M.Khan	And indeed We know that they (polytheists and pagans) say: "It is only a human being who teaches him (Muhammad SAW)." The tongue of the man they refer to is foreign, while this (the Qur'ân) is a clear Arabic tongue.
Pickthal	And We know well that they say: Only a man teacheth him. The speech of him at whom they falsely hint is outlandish, and this is clear Arabic speech.
Shakir	And certainly We know that they say: Only a mortal teaches him. The tongue of him whom they reproach is barbarous, and this is clear Arabic tongue.

إِنَّ الَّذِينَ لَا يُؤْمِنُونَ بِآيَاتِ اللَّهِ لَا يَهْدِيهِمُ اللَّهُ وَلَهُمْ عَذَابٌ أَلِيمٌ ﴿104﴾

Not	لَا	Those who	الَّذِينَ	Verily	إِنَّ
(of) Allah	اللَّهُ	In the signs	بِآيَاتِ	Believe	يُؤْمِنُونَ
Allah	اللَّهُ	Will guide them	يَهْدِيهِمُ	Not	لَا
(will be) a painful	أَلِيمٌ	Torment	عَذَابٌ	And for them	وَلَهُمْ

The Holy Quran

The Bee

Sura # 16 – 128 Verses - Makkah

سورة النحل

Translit	'Inna Al-Ladhīna Lā Yu'uminūna Bi'āyāti Allāhi Lā Yahdīhimu Allāhu Wa Lahum 'Adhābun 'Alīmun
AhmedAli	وَلُوْگِ بَنَیْنَ الَّهِ کِیْ بَاتُوں پر بِقِینِ نَبِیْنِ الَّهِ هِ بَھِی اُمَّنِیْنِ بِدَلَیْتِ نَبِیْنِ دِیْتا اور ان کے لیے دردناک عذاب ہے
Jalandhry	یہ لوگ نداکی آستوں پر ایمان نہیں لاتے ان کو خدا بِدَلَیْتِ نَبِیْنِ دِیْتا اور ان کے لئے عذاب الیم ہے
YusufAli	Those who believe not in the Signs of Allah Allah will not guide them, and theirs will be a grievous Penalty.
M.Khan	Verily! Those who believe not in the Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.) of Allâh, Allâh will not guide them and theirs will be a painful torment
Pickthal	Lo! those who disbelieve the revelations of Allah, Allah guideth them not and theirs will be a painful doom.
Shakir	(As for) those who do not believe in Allah's communications, surely Allah will not guide them, and they shall have a painful punishment.

إِنَّمَا يَفْتَرِي الْكَذِبَ الَّذِينَ لَا يُؤْمِنُونَ بِآيَاتِ اللَّهِ ۖ وَأُولَئِكَ هُمُ الْكَاذِبُونَ ﴿١٠٥﴾

Falsehood	الْكَذِبَ	Fabricate	يَفْتَرِي	(it is) only	إِنَّمَا
Believe	يُؤْمِنُونَ	Not	لَا	Those who	الَّذِينَ
And those	وَأُولَئِكَ	(of) Allah	اللَّهُ ۖ	In the Signs	بِآيَاتِ
		liars	الْكَاذِبُونَ	(they) are	هُمُ

Translit	'Innamā Yaftarī Al-Kadhiba Al-Ladhīna Lā Yu'uminūna Bi'āyāti Allāhi Wa 'Ulā'ika Humu Al-Kādhibūna
AhmedAli	جھوٹ تو وہ لوگ بناتے میں جنیں اللہ کی باتوں پر بِقِینِ نَبِیْنِ اور وہی لوگ جھوٹے میں
Jalandhry	جھوٹ افڑاء تو وہی لوگ کیا کرتے میں جو غداکی آستوں پر ایمان نہیں لاتے۔ اور وہی جھوٹے میں
YusufAli	It is those who believe not in the Signs of Allah, that forge falsehood: it is they who lie!
M.Khan	It is only those who believe not in the Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.) of Allâh, who fabricate falsehood, and it is they who are liars
Pickthal	Only they invent falsehood who believe not Allah's revelations, and (only) they are the liars.
Shakir	Only they forge the lie who do not believe in Allah's communications, and these are the liars.

مَنْ كَفَرَ بِاللَّهِ مِنْ بَعْدِ إِيمَانِهِ إِلَّا مَنْ أَكْرَهَ وَقْلُبُهُ مُطْمَئِنٌ بِالْإِيمَانِ وَلَكِنْ مَنْ مَنْ شَرَحَ بِالْكُفْرِ
صَدْرًا فَعَلَيْهِمْ غَضَبٌ مِنَ اللَّهِ وَلَهُمْ عَذَابٌ عَظِيمٌ ﴿١٠٦﴾

In Allah	بِاللَّهِ	Disbelieved	كُفَرَ	Whoever	مَنْ
Except	إِلَّا	His belief	إِيمَانِهِ	After	مِنْ بَعْدِ
And whose heart	وَقْلُبُهُ	Is forced	أُكْرَهَ	Him who	مَنْ
But	وَلَكِنْ	With faith	بِالْإِيمَانِ	(is) at rest	مُطْمَئِنٌ
To disbelief	بِالْكُفْرِ	Opens	شَرَحَ	Whoever	مَنْ
(is) wrath	غَضَبٌ	On them	فَعَلَيْهِمْ	(their) breast	صَدْرًا
And for them	وَلَهُمْ	Allah	اللَّهُ	From	مِنْ

The Holy Quran

The Bee

Sura # 16 – 128 Verses - Makkah

سورة النحل

	(is) a great	عَظِيمٌ	Torment	عَذَابٌ
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Translit	<i>Man Kafara Billāhi Min Ba`di 'Imānihi 'Illa Man 'Ukriha Wa Qalbuhu Muṭma'innun Bil-'Imāni Wa Lakin Man Sharāḥa Bil-Kufri Ṣadrāan Fa`alayhim Ghadabun Mina Allāhi Wa Lahum 'Adhābun 'Ažīmun</i>
AhmedAli	جو کوئی ایمان لانے کے بعد اللہ سے منکر ہوا مگر وہ جو مجبور کیا گیا ہوا اس کا دل کھول کر منکر ہوا تو ان پر اللہ کا غضب ہے اور ان کے لیے بہت بڑا عذاب ہے
Jalandhry	جو شخص ایمان لانے کے بعد خدا کے ساتھ کفر کرے وہ نہیں جو (کفر پر زبردستی) مجبور کیا جائے اور اس کا دل ایمان کے ساتھ مطمئن ہو۔ بلکہ وہ جو (دل سے اور) دل کھول کر کفر کرے۔ تو الجیون پر اللہ کا غضب ہے۔ اور ان کو بڑا سخت عذاب ہو گا
YusufAli	Anyone who, after accepting faith in Allah, utters disbelief— except under compulsion, his heart remaining firm in Faith— but such as open their breast to disbelief— on them is Wrath from Allah, and theirs will be a dreadful Penalty.
M.Khan	Whoever disbelieved in Allāh after his belief, except him who is forced thereto and whose heart is at rest with Faith, but such as open their breasts to disbelief, on them is wrath from Allāh, and theirs will be a great torment.
Pickthal	Whoso disbelieveth in Allah after his belief - save him who is forced thereto and whose heart is still content with the Faith - but whoso findeth ease in disbelief: On them is wrath from Allah. Theirs will be an awful doom.
Shakir	He who disbelieves in Allah after his having believed, not he who is compelled while his heart is at rest on account of faith, but he who opens (his) breast to disbelief-- on these is the wrath of Allah, and they shall have a grievous chastisement.

﴿ ذُلِكَ بِأَنَّهُمْ أَسْتَحْبُوا الْحَيَاةَ الدُّنْيَا عَلَى الْآخِرَةِ وَأَنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الْكَافِرِينَ ﴾ 107

They loved and preferred	اشْتَحَبُوا	Because	بِأَنَّهُمْ	That (is)	ذُلِكَ
Over	عَلَى	(of) this world	الْدُنْيَا	The life	الْحَيَاةَ
Allah	اللَّهُ	And that	وَأَنَّ	(that of) the Hereafter	الْآخِرَةِ
The people	الْعَوْمَ	Guides	يَهْدِي	Not	لَا
				Who disbelieve	الْكَافِرِينَ

Translit	<i>Dhālika Bi'annahumu Astahabbū Al-Ḥayāata Ad-Dunya 'Alá Al-'Ākhirati Wa 'Anna Allāha Lā Yahdī Al-Qawma Al-Kāfirīna</i>
AhmedAli	یہ اس لیے کہ انہوں نے دنیا کی زندگی کو آخرت پر محبوب بنا یا اور نیز اس لیے کہ اللہ کا فروں کوہدیت نہیں دیتا
Jalandhry	یہ اس لئے کہ انہوں نے دنیا کی زندگی کو آخرت کے مقابلے میں عزیز رکھا۔ اور اس لئے خدا کافر لوگوں کوہدیت نہیں دیتا
YusufAli	This because they love the life of this world better than the Hereafter: and Allah will not guide those who reject Faith.
M.Khan	That is because they loved and preferred the life of this world over that of the Hereafter. And Allāh guides not the people who disbelieve.
Pickthal	That is because they have chosen the life of the world rather than the Hereafter, and because Allah guideth not the disbelieving folk.
Shakir	This is because they love this world's life more than the hereafter, and because Allah does not guide the unbelieving people.

The Holy Quran

The Bee

Sura # 16 – 128 Verses - Makkah

سورة النحل

﴿أُولَئِكَ الَّذِينَ طَبَعَ اللَّهُ عَلَى قُلُوبِهِمْ وَسَمِعَهُمْ وَأَبْصَارِهِمْ ۖ وَأُولَئِكَ هُمُ الْغَافِلُونَ﴾ 108

Has set a seal	طَبَعَ	(are) those whose	الَّذِينَ	They	أُولَئِكَ
Their hearts	فُلُوْبِهِمْ	Upon	عَلَى	Allah	اللَّهُ
And those	وَأُولَئِكَ	And (upon) their leyes (sight)	وَأَبْصَارِهِمْ	And (upon) their hearing	وَسَمِعَهُمْ
		Who are heedless	الْغَافِلُونَ	(are) they	هُمُ

Translit	'Ūlā'ika Al-Ladhīna Ṭaba'a Allāhu 'Alā Qulūbihim Wa Sam'iḥim Wa 'Abṣārihim Wa 'Ūlā'ika Humu Al-GhāfiḌūna
AhmedAli	یہ میں کہ اللہ نے ان کے دلوں پر اور آنکھوں پر مکر دی اور وہی غافل بھی میں
Jalandhry	یہی لوگ میں جن کے دلوں پر اور آنکھوں پر ندانے ملے گا رکھی ہے۔ اور یہی غفلت میں پڑے ہوئے میں
YusufAli	Those are they whose hearts, ears, and eyes, Allah has sealed up and they take no heed.
M.Khan	They are those upon whose hearts, hearing (ears) and sight (eyes) Allâh has set a seal. And they are the heedless!
Pickthal	Such are they whose hearts and ears and eyes Allah hath sealed. And such are the heedless.
Shakir	These are they on whose hearts and their hearing and their eyes Allah has set a seal, and these are the heedless ones.

﴿لَا جَرَمَ أَنَّهُمْ فِي الْآخِرَةِ هُمُ الْخَاسِرُونَ﴾ 109

They	أَنَّهُمْ	Doubt	جَرَمٌ	No	لَا
(they)	هُمُ	The Hereafter	الْآخِرَةُ	(will be) in	فِي
				The losers	الْخَاسِرُونَ

Translit	Lā Jarama 'Annahum Fī Al-'Ākhirati Humu Al-Khāsirūna
AhmedAli	ضرور وہی لوگ آخرت میں نقصان اٹھانے والے میں
Jalandhry	پچھلے نہیں کہ یہ آخرت میں خسارہ اٹھانے والے ہوں گے
YusufAli	Without doubt, in the Hereafter they will perish.
M.Khan	No doubt, in the Hereafter, they will be the losers.
Pickthal	Assuredly in the Hereafter they are the losers.
Shakir	No doubt that in the hereafter they will be the losers.

ثُمَّ إِنَّ رَبَّكَ لِلَّذِينَ هَاجَرُوا مِنْ بَعْدِ مَا فُتُنْتُوا ثُمَّ جَاهَدُوا وَصَبَرُوا إِنَّ رَبَّكَ مِنْ بَعْدِهَا لَغَفُورٌ

﴿رَحِيمٌ﴾ 110

Your Lord	رَبَّكَ	Verily	إِنَّ	Then	ثُمَّ
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The Holy Quran

The Bee

Sura # 16 – 128 Verses - Makkah

سورة النحل

after	مِنْ بَعْدِ مَا	Emigrated	هَاجَرُوا	For those who	لِلَّذِينَ
Strove hard	جَاهَدُوا	And thereafter	فَمُّ	They had been put to trails	فُتُنُوا
Your Lord	رَبَّكَ	Verily	إِنَّ	And were patient	وَصَبَرُوا
Most Merciful	رَحِيمٌ	(is) Oft-Forgiving	لَعَفُورٌ	Afterwards	مِنْ بَعْدِهَا

Translit	Thumma 'Inna Rabbaka Lilladhīnā Hājarū Min Ba`di Mā Futinū Thumma Jāhadū Wa Ṣabarū'Inna Rabbaka Min Ba`dihā Lagħafurun Rahimūn
AhmedAli	پھر بے شک تیراب ان کے لئے جنہوں نے مصیبت میں پُنے کے بعد بہرت کی پھر جماد کیا اور صبر کیا بے شک تیراب ان باتوں کے بعد بخشنے والا مہربان ہے
Jalandhry	پھر جن لوگوں نے ایذائیں اٹھانے کے بعد ترک وطن کیا۔ پھر جماد کئے اور ثابت قدم رہے تمہارا پورا دگار ان کو بے شک ان (آنائشوں) کے بعد بخشنے والا (اور ان پر) رحمت کرنے والا ہے
YusufAli	But verily thy Lord— to those who leave their homes after trials and persecutions— and who thereafter strive and fight for the Faith and patiently persevere— thy Lord after all this is Oft-Forgiving, Most Merciful.
M.Khan	Then, verily! Your Lord for those who emigrated after they had been put to trials and thereafter strove hard and fought (for the Cause of Allâh) and were patient, verily, your Lord afterward is, Oft-Forgiving, Most Merciful.
Pickthal	Then lo! thy Lord - for those who became fugitives after they had been persecuted, and then fought and were steadfast - lo! thy Lord afterward is (for them) indeed Forgiving, Merciful.
Shakir	Yet surely your Lord, with respect to those who fly after they are persecuted, then they struggle hard and are patient, most surely your Lord after that is Forgiving, Merciful.

يَوْمَ تَأْتِي كُلُّ نَفْسٍ تُجَادِلُ عَنْ نَفْسِهَا وَتَوْقِي كُلُّ نَفْسٍ مَا عَمِلَتْ وَهُمْ لَا يُظْلَمُونَ

﴿111﴾

Every	كُلُّ	Will come up	تَأْتِي	(remember) the Day (when)	يَوْمَ
For	عَنْ	Pleading	تُجَادِلُ	Soul	نَفْسٍ
Every	كُلُّ	And will be paid in full	وَتُؤْثِرُ	Itself	نَفْسِهَا
It did	عَمِلَتْ	For what	مَا	Soul	نَفْسٍ
Be dealt with unjustly	يُظْلَمُونَ	Not	لَا	And they will	وَهُمْ

Translit	Yawma Ta'tī Kullu Nafsin Tujādilu 'An Nafsihā Wa Tuwaffā Kullu Nafsin Mā 'Amilat Wa Hum Lā Yužlamūna
AhmedAli	جوں دن ہر شخص اپنے ہی یہی جھگڑتا ہو آئے گا اور ہر شخص کو اس کے عمل کا پورا بدلہ دیا جائے گا اور ان پر کچھ بھی ظلم نہ ہو گا
Jalandhry	جوں دن ہر شخص اپنی طرف سے جھگڑا کرنے آئے گا۔ اور ہر شخص کو اس کے اعمال کا پورا پورا بدلہ دیا جائے گا۔ اور کسی کا نقصان نہیں کیا جائے گا
YusufAli	One Day every soul will come up struggling for itself, and every soul will be recompensed (fully) for all its actions, and none will be unjustly dealt with.
M.Khan	(Remember) the Day when every person will come up pleading for himself, and every one will be paid in full for what he did (good or evil, belief or disbelief in the life of this world) and they will not be dealt with unjustly.

The Holy Quran

The Bee

Sura # 16 – 128 Verses - Makkah

سورة النحل

Pickthal	On the Day when every soul will come pleading for itself, and every soul will be repaid what it did, and they will not be wronged.
Shakir	(Remember) the day when every soul shall come, pleading for itself and every soul shall be paid in full what it has done, and they shall not be dealt with unjustly.

وَضَرَبَ اللَّهُ مَثَلًا قَرِيْةً كَانَتْ آمِنَةً مُطْمَئِنَةً يَأْتِيهَا رِزْقُهَا رَغَدًا مِنْ كُلِّ مَكَانٍ فَكَفَرَتْ بِاَنْعُمِ اللَّهِ فَأَذَاقَهَا اللَّهُ لِبَاسَ الْجُوعِ وَالْخَوْفِ بِمَا كَانُوا يَصْنَعُونَ ﴿١١٢﴾

The example	مَثَلًا	Allah	اللَّهُ	And put forward	وَضَرَبَ
Secure	آمِنَةً	That was	كَانَتْ	(of) a town	قَرِيْةً
Its provision	رِزْقُهَا	Coming to it	يَأْتِيهَا	And content	مُطْمَئِنَةً
Every	كُلِّ	From	مِنْ	In abundance	رَغَدًا
The Favour	بِأَنْعُمِ	Then it denied	فَكَفَرَتْ	Place	مَكَانٍ
Allah	اللَّهُ	So made it taste	فَأَذَاقَهَا	(of) Allah	اللَّهُ
And fear	وَالْخَوْفِ	(of) hunger)	الْجُوعَ	The garb	لِبَاسَ
To do	يَصْنَعُونَ	They used	كَانُوا	Because of that which	بِمَا

Translit	<p><i>Wa Daraba Allāhu Mathalāan Qaryatan Kānat 'Āminatan Muṭma'innatan Ya'tīhā Rizquhā Raghadāan Min Kulli Makānin Fakafarat Bi'an`umi Allāhi Fa'adhāqahā Allāhu Libāsa Al-Jū'i Wa Al-Khawfi Bimā Kānū Yaṣna `ūna</i></p>
AhmedAli	اور اللہ ایک بستی کی مثال بیان فرماتا ہے جاں ہر طرح کا امن پین تحماں کی روزی بافراغت ہر جگہ سے پلی آتی تھی پھر الہ کے احسانوں کی ناشکری کی پھر الہ نے ان کے برے کاموں کے سبب سے جو وہ کیا کرتے تھے یہ مزہ پچھایا کہ ان پر فاقہ اور خوف چھاگلیا
Jalandhry	اور نہ ایک بستی کی مثال بیان فرماتا ہے کہ (ہر طرح) امن پین سے بستی تھی ہر طرف سے رزق بافراغت پلا آتا تھا۔ مگر ان لوگوں نے نہ اکی نعمتوں کی ناشکری کی تو غمانے ان کے اعمال کے سبب ان کو بھوک اور خوف کا لباس پہنا کر (ناشکری کا) مزہ پچھا دیا
YusufAli	Allah sets forth a parable: a city enjoying security and quiet, abundantly supplied with sustenance from every place: yet was it ungrateful for the favours of Allah: so Allah made it taste of hunger and terror (in extremes) (closing in on it) like a garment (from every side), because of the (evil) which (its people) wrought.
M.Khan	And Allāh puts forward the example of a township (Makkah), that dwelt secure and well content; its provision coming to it in abundance from every place, but it (its people) denied the Favours of Allāh (with ungratefulness). So Allāh made it taste the extreme of hunger (famine) and fear, because of that (evil, i.e. denying Prophet Muhammad SAW) which they (its people) used to do
Pickthal	Allah coineth a similitude: a township that dwelt secure and well content, its provision coming to it in abundance from every side, but it disbelieved in Allah's favours, so Allah made it experience the garb of dearth and fear because of what they used to do.
Shakir	And Allah sets forth a parable: (Consider) a town safe and secure to which its means of subsistence come in abundance from every quarter; but it became ungrateful to Allah's favors, therefore Allah made it to taste the utmost degree of hunger and fear because of what they wrought.

The Holy Quran

The Bee

Sura # 16 – 128 Verses - Makkah

سورة النحل

﴿ وَلَقَدْ جَاءَهُمْ رَسُولٌ مِنْهُمْ فَكَذَّبُوهُ فَأَخَذَهُمُ الْعَذَابُ وَهُمْ ظَالِمُونَ ﴾ 113

A Messenger	رَسُولٌ	Had come to them	جَاءُهُمْ	And verily	وَلَقَدْ
So overtook them	فَأَخْذَهُمُ	But they denied him	فَكَذَّبُوهُ	From among themselves	مِنْهُمْ
(were) wrong-doers	ظَالِمُونَ	While they	وَهُمْ	The torment	الْعَذَابُ

Translit	Wa Laqad Jā'ahum Rasūlun Minhūm Fakadhdhabūhu Fa'akhadhabahum Al-'Adhābu Wa Hum Žālimūna
AhmedAli	اور البتہ ان کے پاس انہیں میں سے رسول بھی آیا مگر انہوں نے اسے بھٹلایا پھر انہیں عذاب نے آپکا ایسے حال میں کہ وہ ظالم تھے
Jalandhry	اور ان کے پاس ان ہی میں سے ایک پیغمبر آیا تو انہوں نے اس کو بھٹلایا سوان کو عذاب نے آپکا اور وہ ظالم تھے
YusufAli	And there came to them a Messenger from among themselves, but they falsely rejected him; so the Wrath seized them even in the midst of their iniquities.
M.Khan	And verily, there had come unto them a Messenger (Muhammad SAW) from among themselves, but they denied him, so the torment overtook them while they were Zâlimûn (polytheists and wrong-doers).
Pickthal	And verily there had come unto them a messenger from among them, but they had denied him, and so the torment seized them while they were wrong-doers.
Shakir	And certainly there came to them a Messenger from among them, but they rejected him, so the punishment overtook them while they were unjust.

﴿ فَكُلُوا مِمَّا رَزَقَكُمُ اللَّهُ حَلَالًا طَيِّبًا وَاشْكُرُوا نِعْمَتَ اللَّهِ إِنْ كُنْتُمْ إِيمَانًا تَعْبُدُونَ ﴾ 114

Has provided you with	رَزَقْكُمْ	Of what	مِمَّا	So eat	فَكُلُوا
(and) good	طَيِّبًا	Lawful	حَلَالًا	Allah	اللَّهُ
Allah's	اللَّهِ	Grace / Bounty	نِعْمَةً	And thank	وَاشْكُرُوا
Him	إِيمَانًا	You really	كُنْتُمْ	If	إِنْ
				(you) worship	تَعْبُدُونَ

Translit	Fakulū Mimmā Razaqakumu Allāhu Ḥalālāan Tayyibāan Wa Ashkuru Ni'mata Allāhi 'InKuntum 'Iyāhu Ta'budūna
AhmedAli	پھر تمہیں جو الہ نے ملال طیب روزی دی بے کھاؤ اور الہ کے احсанات کا شکر کرو اگر تم صرف اسی کو پوچھتے ہو
Jalandhry	پس خانے جو تم کو ملال طیب رزق دیا ہے اسے کھاؤ۔ اور الہ کی نعمتوں کا شکر کرو۔ اگر اسی کی عبادت کرتے ہو
YusufAli	So eat of the sustenance which Allah has provided for you, lawful and good; and be grateful for the favours of Allah, if it is He whom ye serve.
M.Khan	So eat of the lawful and good food which Allâh has provided for you. And be grateful for the Favour of Allâh, if it is He Whom you worship.
Pickthal	So eat of the lawful and good food which Allah hath provided for you, and thank the bounty of your Lord if it is Him ye serve.
Shakir	Therefore eat of what Allah has given you, lawful and good (things), and give thanks for Allah's favor if Him do you serve.

The Holy Quran

The Bee

Sura # 16 – 128 Verses - Makkah

سورة النحل

**إِنَّمَا حَرَّمَ عَلَيْكُمُ الْمَيْتَةَ وَالدَّمَ وَلَحْمَ الْخِنْزِيرِ وَمَا أُهْلَكَ لِغَيْرِ اللَّهِ بِهِ ۖ فَمَنِ اضْطُرَّ غَيْرَ بَاغٍ وَلَا
عَادٍ فِإِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ ﴿115﴾**

Unto you	عَلَيْكُمْ	He has forbidden	حرَّم	Only	إِنَّمَا
(and) the flesh	وَلَحْمَ	(and) the blood	وَالدَّمَ	The dead animal	الْمَيْتَةَ
(is) slaughtered as a sacrifice	أُهْلَكَ	And (any animal) which	وَمَا	(of) swine	الْخِنْزِيرِ
(with it)	بِهِ	Allah	اللَّهُ	For other than	لِغَيْرِ
Without	غَيْرَ	Is forced (by dire necessity)	اضْطُرَّ	But if one	فَمَنِ
Transgressing	عَادٍ	And not	وَلَا	Willful disobedience	بَاغٍ
(is) Oft-Forgiving	غَفُورٌ	Allah	اللَّهُ	Then verily	فِإِنَّ
				Most Merciful	رَّحِيمٌ

Translit	'Innamā Ḥarrama `Alaykumu Al-Maytata Wa Ad-Dama Wa Lahma Al-Khnziri Wa Mā 'Uhilla Lighayri Allāhi Bihi Famani Adṭurra Ghayra Bāghin Wa Lā `Ādin Fa'inna Allāha GhafūrunRahīmun
AhmedAli	تم پر صرف مردار اور غون اور سور کا گوشت حرام کیا ہے اور وہ چیز بھی جو اللہ کے سوا کسی اور کے نام سے پکاری گئی ہو پھر جو بھوک کے مارے بیتاب ہو جائے نہ وہ باغی ہو اور نہ حد سے گزرنے والا توالیں نہیں والا مربان ہے
Jalandhry	اس نے تم پر مردار اور لبو اور سور کا گوشت حرام کر دیا ہے اور جس چیز پر غذا کے سوا کسی اور کا نام پکارا جائے (اس کو بھی) ہاں اگر کوئی ناچار ہو جائے تو بشر طیکہ گناہ کرنے والا نہ ہو اور نہ حد سے نکلنے والا تو غذائیں نہیں والا مربان ہے
YusufAli	He has only forbidden you dead meat, and blood, and the flesh of swine, and any (food) over which the name of other than Allah has been invoked. But if one is forced by necessity, without willful disobedience nor transgressing due limits— then Allah is Oft-Forgiving, Most Merciful.
M.Khan	He has forbidden you only Al-Maitah (meat of a dead animal), blood, the flesh of swine, and any animal which is slaughtered as a sacrifice for others than Allāh (or has been slaughtered for idols or on which Allāh's Name has not been mentioned while slaughtering). But if one is forced by necessity, without wilful disobedience, and not transgressing,- then, Allāh is Oft-Forgiving, Most Merciful.
Pickthal	He hath forbidden for you only carrion and blood and swineflesh and that which hath been immolated in the name of any other than Allah; but he who is driven thereto, neither craving nor transgressing, lo! then Allah is Forgiving, Merciful.
Shakir	He has only forbidden you what dies of itself and blood and flesh of swine and that over which any other name than that of Allah has been invoked, but whoever is driven to necessity, not desiring nor exceeding the limit, then surely Allah is Forgiving, Merciful.

**وَلَا تَقُولُوا لِمَا تَصِيفُ أَلْسِنَتُكُمُ الْكَذِبَ هَذَا حَلَالٌ وَهَذَا حَرَامٌ لِتَفْتَرُوا عَلَى اللَّهِ الْكَذِبَ ۝
إِنَّ الَّذِينَ يَفْتَرُونَ عَلَى اللَّهِ الْكَذِبَ لَا يُفْلِحُونَ ﴿116﴾**

To that which	لِمَا	Say (you)	تَقُولُوا	And not	وَلَا
Falsely	الْكَذِبَ	Your tongues	أَلْسِنَتُكُمُ	Put forth (describe)	تَصِيفُ

The Holy Quran

The Bee

Sura # 16 – 128 Verses - Makkah

سورة النحل

And this	وَمَعْدُوا	(is) lawful	حَلَالٌ	This	هَذَا
Against	عَلَىٰ	So as to invent	لِتَفْتَرُوا	(is) unlawful (forbidden)	حَرَامٌ
Verily	إِنَّ	Lies	الْكَذِبَ	Allah	اللَّهُ
Against	عَلَىٰ	Invent	يَعْتَرُونَ	Those who	الَّذِينَ
Not	لَا	Lies	الْكَذِبَ	Allah	اللَّهُ
				Will prosper (be successful)	يُفْلِحُونَ

Translit	Wa Lā Taqūlū Limā Taṣifu 'Alsinatukumu Al-Kadhiba Hādhā Ḥalālun Wa Hadhā Ḥarāmūn Litaftaru 'Alá Allāhi Al-Kadhiba 'Inna Al-Ladhīna Yaftarūna 'Alá Allāhi Al-Kadhiba Lā Yuflīhūna
AhmedAli	اور یعنی زبانوں سے جھوٹ بنا کر نہ کوکہ یہ علال ہے تو کہ اہل ہ پر بہتان باندھتے ہیں انکا بھلانہ ہو گا
Jalandhry	اور یوں ہی جھوٹ جو تمہاری زبان پر آجائے مت کہ دیا کرو کہ یہ علال ہے اور یہ حرام ہے کہ غدا پر جھوٹ بہتان باندھنے لگو۔ جو لوگ غدا پر جھوٹ بہتان باندھتے ہیں ان کا بھلانہ نہیں ہو گا
YusufAli	But say not— for any false thing that your tongues may put forth— "This is lawful, and this is forbidden," so as to ascribe false things to Allah. For those who ascribe false things to Allah will never prosper.
M.Khan	And say not concerning that which your tongues put forth falsely: "This is lawful and this is forbidden," so as to invent lies against Allāh. Verily, those who invent lies against Allāh will never prosper.
Pickthal	And speak not, concerning that which your own tongues qualify (as clean or unclean), the falsehood: "This is lawful, and this is forbidden," so that ye invent a lie against Allah. Lo! those who invent a lie against Allah will not succeed.
Shakir	And, for what your tongues describe, do not utter the lie, (saying) This is lawful and this is unlawful, in order to forge a lie against Allah; surely those who forge the lie against Allah shall not prosper.

مَتَاعٌ قَلِيلٌ وَلَهُمْ عَذَابٌ أَلِيمٌ ﴿117﴾

And for them	وَقْتُمْ	Brief	قَلِيلٌ	Enjoyment	مَتَاعٌ
		(will be) a painful	أَلِيمٌ	Torment	عَذَابٌ

Translit	Matā'un Qalīlun Wa Lahum 'Adhābun 'Alīmun
AhmedAli	تمہوڑا سافائدہ اٹھائیں اور ان کے لیے دردناک عذاب ہے
Jalandhry	(جھوٹ کا) فائدہ تو تمہوڑا سا ہے مگر (اس کے بدے) ان کو عذاب الیم بہت ہو گا
YusufAli	In such falsehood is but a paltry profit; but they will have a most grievous Penalty.
M.Khan	A passing brief enjoyment (will be theirs), but they will have a painful torment.
Pickthal	A brief enjoyment (will be theirs); and theirs a painful doom.
Shakir	A little enjoyment and they shall have a painful punishment.

The Holy Quran

The Bee

Sura # 16 – 128 Verses - Makkah

سورة النحل

وَعَلَى الَّذِينَ هَادُوا حَرَمْنَا مَا قَصَصْنَا عَلَيْكَ مِنْ قَبْلٍ ۚ وَمَا ظَلَمْنَاهُمْ وَلَكِنْ كَانُوا أَنفُسَهُمْ

يَظْلِمُونَ ﴿118﴾

Are Jews	هَادُوا	Those who	الَّذِينَ	And unto	وَعَلَى
We have mentioned	قَصَصْنَا	That which	مَا	We have forbidden	حَرَمْنَا
And not	وَمَا	before	مِنْ قَبْلٍ ۚ	To you	عَلَيْكَ
They used to	كَانُوا	But	وَلَكِنْ	We wronged them	ظَلَمْنَاهُمْ
	wrong		يَظْلِمُونَ	Themselves	أَنفُسَهُمْ

Translit	Wa `Alá Al-Ladhína Hādū Ḥarramnā Mā Qaṣaṣnā `Alayka Min Qablu Wa Mā Žalamnāhum Wa Lakin Kānū 'Anfusahum Yažlimūna
AhmedAli	اور جو لوگ یہودی میں ہم نے ان پر حرام کی جو تجھے پہلے سنا کچھے میں اور ہم نے ان پر ظلم نہیں کیا لیکن وہ اپنے اور آپ ظلم کرتے تھے
Jalandhry	اور چینیں ہم تم سے پہلے بیان کر کچھے میں وہ ہم نے یہودیوں پر حرام کر دی تھیں۔ اور ہم نے ان پر کچھ ظلم نہیں کیا بلکہ وہی اپنے آپ پر ظلم کرتے تھے
YusufAli	To the Jews We prohibited such things as We have mentioned to thee before: We did them no wrong but they were used to doing wrong to themselves.
M.Khan	And unto those who are Jews, We have forbidden such things as We have mentioned to you (O Muhammad SAW) before [in Sûrat-Al-An'am, (The Cattle), see Verse 6:146]. And We wronged them not, but they used to wrong themselves.
Pickthal	And unto those who are Jews We have forbidden that which We have already related unto thee. And We wronged them not, but they were wont to wrong themselves.
Shakir	And for those who were Jews We prohibited what We have related to you already, and We did them no injustice, but they were unjust to themselves.

ثُمَّ إِنَّ رَبَّكَ لِلَّذِينَ عَمِلُوا السُّوءَ بِجَهَالَةٍ ثُمَّ تَابُوا مِنْ بَعْدِ ذَلِكَ وَأَصْلَحُوا إِنَّ رَبَّكَ مِنْ بَعْدِهَا

لَغُفُورٌ رَّحِيمٌ ﴿119﴾

Your Lord	رَبَّكَ	Verily	إِنَّ	Then	ثُمَّ
Evil	السُّوءَ	Do	عَمِلُوا	For those who	لِلَّذِينَ
They repent	تَابُوا	Then	ثُمَّ	In ignorance	بِجَهَالَةٍ
And do righteous deeds	وَأَصْلَحُوا	That	ذَلِكَ	After	مِنْ بَعْدِ
Thereafter	مِنْ بَعْدِهَا	Your Lord	رَبَّكَ	Verily	إِنَّ
		Most Merciful	رَحِيمٌ	(is) Oft-Forgiving	لَغُفُورٌ

Translit	Thumma 'Inna Rabbaka Lilladhīna 'Amilū As-Sū'a Bijahālatin Thumma Tābū Min Ba`di Dhālikā Wa 'Aṣlahū 'Inna Rabbaka Min Ba`di hā Lagħafurun Rahīmūn
AhmedAli	پھر تیرا رب ان کے لیے جو جہالت سے برے کام کرتے رہے پھر اس کے بعد انہوں نے توبہ کر لی اور سدهر گئے بے شک تیرا رب اس کے بعد البتہ بخش

The Holy Quran

The Bee

Sura # 16 – 128 Verses - Makkah

سورة النحل

	وَالاَمْرِ بِهِ
Jalandhry	پھر جن لوگوں نے نادافی سے برا کام کیا۔ پھر اس کے بعد توبہ کی اور نیکوکار ہو گئے تو تمہارا پروڈگار (ان کو) توبہ کرنے اور نیکوکار ہو جانے کے بعد بخشنے والا اور ان پر رحمت کرنے والا ہے
YusufAli	But verily thy Lord— to those who do wrong in ignorance, but who thereafter repent and make amends thy Lord after all this, is Oft-Forgiving, Most Merciful.
M.Khan	Then, verily! Your Lord— for those who do evil (commit sins and are disobedient to Allâh) in ignorance and afterward repent and do righteous deeds, verily, your Lord thereafter, (to such) is Oft-Forgiving, Most Merciful.
Pickthal	Then lo! thy Lord - for those who do evil in ignorance and afterward repent and amend - lo! (for them) thy Lord is afterward indeed Forgiving, Merciful.
Shakir	Yet surely your Lord, with respect to those who do an evil in ignorance, then turn after that and make amends, most surely your Lord after that is Forgiving, Merciful.

﴿120﴾ إِنَّ إِبْرَاهِيمَ كَانَ أُمَّةً قَانِتًا لِلَّهِ حَنِيفًا وَلَمْ يَكُنْ مِنَ الْمُشْرِكِينَ

Was	كَانَ	Ibrahim (Abraham)	إِبْرَاهِيمَ	Verily	إِنَّ
To Allah	لِلَّهِ	Obedient	قَانِتًا	A nation	أُمَّةً
He was	يَكُنْ	And not	وَلَمْ	Straight/upright	حَنِيفًا
		The polytheists	الْمُشْرِكِينَ	Of	مِنْ

Translit	'Inna 'Ibrâhîma Kâna 'Ummatan Qânitâan Lillâhi Hanîfâan Wa Lam Yaku Mina Al-Mushrikîna
AhmedAli	بے شک ابراہیم ایک پوری امت تھا اللہ کا فرمانبردار تمام را ہوں سے ہنا ہوا اور مشرکوں میں سے نہ تھا
Jalandhry	بے شک ابراہیم (لوگوں کے) امام اور خدا کے فرمانبردار تھے۔ جو ایک طرف کے ہو رہے تھے اور مشرکوں میں سے نہ تھے
YusufAli	Abraham was indeed a model Devoutly obedient to Allah, (and) true in faith, and he joined not gods with Allah:
M.Khan	Verily, Ibrâhim (Abraham) was an Ummah (a leader having all the good righteous qualities), or a nation, obedient to Allâh, Hanif (i.e. to worship none but Allâh), and he was not one of those who were Al-Mushrikûn (polytheists, idolaters, disbelievers in the Oneness of Allâh, and those who joined partners with Allâh).
Pickthal	Lo! Abraham was a people obedient to Allah, by nature upright, and he was not of the idolaters;
Shakir	Surely Ibrahim was an exemplar, obedient to Allah, upright, and he was not of the polytheists.

﴿121﴾ شَاكِرًا لِأَنْعَمِهِ حَاجَبَاهُ وَهَدَاهُ إِلَى صِرَاطٍ مُسْتَقِيمٍ

He chose him	اجْتَبَاهُ	For His Graces	لِأَنْعَمِهِ	(he was) thankful	شَاكِرًا
Path	صِرَاطٍ	To	إِلَى	And guided him	وَهَدَاهُ
				The Straight	مُسْتَقِيمٍ

Translit	Shâkirâan Li'n`umihi Ajtabâhu Wa Hadâhu 'Ilâ Shirâfin Mustaqîm
AhmedAli	اس کی نعمتوں کا شکر کرنے والا اسے اللہ نے چن لیا اور اسے سیدھی را پہلیا

The Holy Quran

The Bee

Sura # 16 – 128 Verses - Makkah

سورة النحل

Jalandhry	اس کی نعمتوں کے شکرگار تھے۔ خدا نے ان کو برگزیدہ کیا تھا اور (این) سیدھی راہ پر چلایا تھا				
YusufAli	He showed his gratitude for the favours of Allah Who chose him and guided him to a straight way.				
M.Khan	(He was) thankful for His (Allâh's) Favours. He (Allâh) chose him (as an intimate friend) and guided him to a Straight Path (Islâmic Monotheism, neither Judaism nor Christianity).				
Pickthal	Thankful for His bounties; He chose him and He guided him unto a straight path.				
Shakir	Grateful for His favors; He chose him and guided him on the right path.				

﴿122﴾ وَآتَيْنَاهُ فِي الدُّنْيَا حَسَنَةً ۖ وَإِنَّهُ فِي الْآخِرَةِ لَمِنَ الصَّالِحِينَ

This world	الدُّنْيَا	In	فِي	And We gave him	وَآتَيْنَاهُ
(is) in	فِي	And verily he	وَإِنَّهُ	Good	حَسَنَةً ۖ
(are) righteous	الصَّالِحِينَ	Of those who	لِمَنْ	The Hereafter	الْآخِرَةِ

Translit	Wa 'Ātaynāhu Fī Ad-Dunyā Ḥasanatan Wa 'Innahu Fī Al-'Ākhirati Lamina Aṣ-Ṣāliḥīna
AhmedAli	اور ہم نے اسے دنیا میں بھی خوبی دی تھی اور وہ آخرت میں بھی اپنے لوگوں میں ہو گا
Jalandhry	اور ہم نے ان کو دنیا میں بھی خوبی دی تھی۔ اور وہ آخرت میں بھی نیک لوگوں میں ہوں گے
YusufAli	And We gave him Good in this world, and he will be, in the Hereafter, in the ranks of the righteous.
M.Khan	And We gave him good in this world, and in the Hereafter he shall be of the righteous.
Pickthal	And We gave him good in the world, and in the Hereafter he is among the righteous.
Shakir	And We gave him good in this world, and in the next he will most surely be among the good.

﴿123﴾ ثُمَّ أَوْحَيْنَا إِلَيْكَ أَنِ اتَّبِعْ مِلَّةَ إِبْرَاهِيمَ حَنِيفًا ۖ وَمَا كَانَ مِنَ الْمُشْرِكِينَ

(to) you	إِلَيْكَ	We have sent the revelation	أَوْحَيْنَا	Then	ثُمَّ
The religion	مِلَّةٌ	Follow	اتَّبِعْ	To	أَنِ
And not	وَمَا	Straight (Monotheism)	حَنِيفًا ۖ	(of) Abraham	إِبْرَاهِيمَ
(are) polytheists	الْمُشْرِكِينَ	Of those who	مِنْ	He was	كَانَ

Translit	Thumma 'Awḥaynā 'Ilayka 'Ani Attabi' Millata 'Ibrāhīma Ḥanīfān Wa Mā Kāna Mina Al-Mushrikīna
AhmedAli	پھر ہم نے تیرے پاس وہی بھیجی کہ تمام راہوں سے بٹنے والے ابراہیم کے دین پر چل اور وہ مشکوں میں سے نہ تھا
Jalandhry	پھر ہم نے تمہاری طرف وہی بھیجی کہ دین ابراہیم کی یہ وہی اختیار کرو جو ایک طرف کے ہو رہے تھے اور مشکوں میں سے نہ تھے
YusufAli	So We have taught thee the inspired (message), "Follow the ways of Abraham the True in faith, and he joined not gods with Allah."
M.Khan	Then, We have sent revelation to you (O Muhammad SAW saying): "Follow the religion of Ibrâhim (Abraham) Hanif (Islâmic Monotheism - to worship none but Allâh) and he was not of the Mushrikûn (polytheists, idolaters, disbelievers).
Pickthal	And afterward We inspired thee (Muhammad, saying): Follow the religion of Abraham, as one by nature upright. He was not of the idolaters.

The Holy Quran

The Bee

Sura # 16 – 128 Verses - Makkah

سورة النحل

Shakir Then We revealed to you: Follow the faith of Ibrahim, the upright one, and he was not of the polytheists.

إِنَّمَا جُعِلَ السَّبْتُ عَلَى الَّذِينَ اخْتَلَفُوا فِيهِ ۝ وَإِنَّ رَبَّكَ لِيَحْكُمُ بَيْنَهُمْ يَوْمَ الْقِيَامَةِ فِيمَا كَانُوا فِيهِ يَخْتَلِفُونَ ﴿١٢٤﴾

The Sabbath	السَّبْتُ	Was prescribed	جُعِلَ	Only	إِنَّمَا
Differed	اخْتَلَفُوا	Those who	الَّذِينَ	For	عَلَى
Your Lord	رَبَّكَ	And verily	وَإِنَّ	In it	فِيهِ
On the Day	يَوْمَ	Between them	بَيْنَهُمْ	Will judge	لِيَحْكُمُ
They used to	كَانُوا	About that	فِيمَا	(of) Resurrection	الْقِيَامَةِ
		differ	يَخْتَلِفُونَ	Wherein	فِيهِ

Translit	'Innamā Ju`ila As-Sabtu `Alá Al-Ladhīna Akhtalafū Fīhi Wa 'Inna Rabbaka Layahkumu Baynahum Yawma Al-Qiyāmati Fīmā Kānū Fīhi Yakhtalifūna
AhmedAli	ہفتہ کا دن انسی پر مقرر کیا گیا تباہ و اس میں اختلاف کرتے تھے اور تیراب ان میں قیامت کے دن فیصلہ کرے گا جس میں وہ اختلاف کرتے تھے
Jalandhry	ہفتہ کا دن تو ان ہی لوگوں کے لئے مقرر کیا گیا تھا۔ جنہوں نے اس میں اختلاف کیا۔ اور تمہارا پروڈگار قیامت کے دن ان میں ان باتوں کا فیصلہ کر دے گا جن میں وہ اختلاف کرتے تھے
YusufAli	The Sabbath was only made (strict) To those who disagreed (as to its observance); but Allah will judge between them on the Day of Judgment as to their differences.
M.Khan	The Sabbath was only prescribed for those who differed concerning it, and verily, your Lord will judge between them on the Day of Resurrection about that wherein they used to differ
Pickthal	The Sabbath was appointed only for those who differed concerning it, and lo! thy Lord will judge between them on the Day of Resurrection concerning that wherein they used to differ.
Shakir	The Sabbath was ordained only for those who differed about it, and most surely your Lord will judge between them on the resurrection day concerning that about which they differed.

ادْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحِكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ ۝ وَجَادِلْهُمْ بِالَّتِي هِيَ أَحْسَنُ ۝ إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَنْ ضَلَّ عَنْ سَبِيلِهِ ۝ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ ﴿١٢٥﴾

Path	سَبِيلٌ	To	إِلَى	Invite (you)	ادْعُ
And preaching	وَالْمَوْعِظَةِ	With wisdom	بِالْحِكْمَةِ	(of) your Lord	رَبِّكَ
In a way that	بِالَّتِي	And argue with them	وَجَادِلْهُمْ	Fair (kind)	الْحَسَنَةِ
Verily	إِنَّ	Better	أَحْسَنُ	(it) is	هِيَ
Knows best	أَعْلَمُ	(is) He who	هُوَ	Your Lord	رَبِّكَ
From	عَنْ	Has gone astray	ضَلَّ	Who	مَنْ
Knows best	أَعْلَمُ	And He (it is Who)	وَهُوَ	His Path	سَبِيلِهِ

The Holy Quran

The Bee

Sura # 16 – 128 Verses - Makkah

سورة النحل

			Those who are guided	بِالْمُهَتَّدِينَ
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Translit	<i>Ad'u Ilá Sabíli Rabbika Bil-Híkmati Wa Al-Maw'ižati Al-Ḥasanati Wa Jādilhum Bi-Atī Hiya 'Aḥsanu 'Inna Rabbaka Huwa 'A'lamu Biman Dalla 'An Sabílihi Wa Huwa 'A'lamu Bil-Muhtadīnā</i>
AhmedAli	اپنے رب کے راستے کی طرف دانشمندی اور عمدہ نصیحت سے بلا اور ان سے پسندیدہ طریقہ سے بحث کر لے شک تیراب خوب جانتا ہے کہ کون اس کے راستے سے بھکنا ہوا ہے اور بدایت یافتہ کو بھی خوب جانتا ہے
Jalandhry	(اے پیغمبر) لوگوں کو دانش اور نیک نصیحت سے اپنے پروگار کے راستے کی طرف بلا وار۔ اور بہت ہی اچھے طریقے سے ان سے مناظرہ کرو۔ جو اس کے راستے سے بھکن گیا تمہارا پروگار سے بھی خوب جانتا ہے اور جو راستے پر پہنچنے والے ہیں ان سے بھی خوب واقف ہے
YusufAli	Invite (all) to the way of thy Lord with wisdom and beautiful preaching; and argue with them in ways that are best and most gracious: for thy Lord knoweth, best who have strayed from His Path, and who receive guidance.
M.Khan	Invite (mankind, O Muhammad SAW) to the Way of your Lord (i.e. Islâm) with wisdom (i.e. with the Divine Revelation and the Qur'an) and fair preaching, and argue with them in a way that is better. Truly, your Lord knows best who has gone astray from His Path, and He is the Best Aware of those who are guided.
Pickthal	Call unto the way of thy Lord with wisdom and fair exhortation, and reason with them in the better way. Lo! thy Lord is Best Aware of him who strayeth from His way, and He is best aware of those who go aright.
Shakir	Call to the way of your Lord with wisdom and goodly exhortation, and have disputations with them in the best manner; surely your Lord best knows those who go astray from His path, and He knows best those who follow the right way.

وَإِنْ عَاقَبْتُمْ فَعَاقِبُوا بِمِثْلِ مَا عَوَقْبَتُمْ بِهِ ۖ وَلَئِنْ صَبَرْتُمْ لَهُوَ خَيْرٌ لِلصَّابِرِينَ ﴿126﴾

Then punish	فَعَاقِبُوا	You punish	عَاقَبْتُمْ	And if	وَإِنْ
You were punished	عُوَقْبَتُمْ	(of) that which	مَا	With the like	بِمِثْلِ
You endure patiently	صَبَرْتُمْ	But if	وَلَئِنْ	With (it)	بِهِ ۖ
For the patient	لِلصَّابِرِينَ	(is) better	خَيْرٌ	Verily it	لَهُوَ

Translit	<i>Wa 'In 'Āqabtum Fa-'āqibū Bimithli Mā 'Ūqibtum Bihi Wa La'in Şabartum Lahuwa KhayrunLilşşābirīna</i>
AhmedAli	اور اگر بدله لو اتنا بدلہ لو جتنی تمیں تکلیف پہنچائی گئی ہے اور اگر صبر کرو تو یہ صبر کرنے والوں کے لیے بہتر ہے
Jalandhry	اور اگر تم ان کو تکلیف دینے پا ہو تو اتنی ہی دینتی تکلیف تم کو ان سے پہنچی۔ اور اگر صبر کرو وہ صبر کرنے والوں کے لیے بہتر ہے
YusufAli	And if ye do catch them out, catch them out no worse than they catch you out: but if ye show patience, that is indeed the best (course) for those who are patient.
M.Khan	And if you punish (your enemy, O you believers in the Oneness of Allâh), then punish them with the like of that with which you were afflicted. But if you endure patiently, verily, it is better for As-Sâbirun (the patient).
Pickthal	If ye punish, then punish with the like of that wherewith ye were afflicted. But if ye endure patiently, verily it is better for the patient.
Shakir	And if you take your turn, then retaliate with the like of that with which you were afflicted; but if you are patient, it will certainly be best for those who are patient.

وَاصْبِرْ وَمَا صَبْرُكَ إِلَّا بِاللَّهِ ۚ وَلَا تَحْزَنْ عَلَيْهِمْ وَلَا تَكُ فِي ضَيْقٍ مِمَّا يَمْكُرُونَ ﴿127﴾

The Holy Quran

The Bee

Sura # 16 – 128 Verses - Makkah

سورة النحل

Your patience (is)	صَبْرٌكَ	And not	وَمَا	And endure patiently	وَاصْبِرْ
And not	وَلَا	From Allah	بِاللّٰهِ	But	إِلَّا
And not	وَلَا	Over them	عَلَيْهِمْ	Grieve	حَخْرُنْ
Distress	ضَيْقٌ	In	فِي	Be	تَكُ

Translit	Wa Aṣbir Wa Mā Ṣabruka Illā Billāhi Wa Lā Taḥzan `Alayhim Wa Lā Taku Fī Dayqin Mimma Yamkurūna
AhmedAli	اور صبر کر اور تیرا صبر کرنا اللہ ہی کی توفیق سے ہے اور ان پر غم نہ کھانا اور ان کے مکروں سے تنگ دل نہ ہو
Jalandhry	اور صبر ہی کرو اور تمہارا صبر بھی خدا ہی کی مدد سے ہے اور ان کے بارے میں غم نہ کرو اور جو یہ بدانہ بیشی کرتے ہیں اس سے تنگ دل نہ ہو
YusufAli	And do thou be patient, for thy patience is but from Allah; nor grieve over them: and distress not thyself because of their plots.
M.Khan	And endure you patiently (O Muhammad SAW), your patience is not but from Allâh. And grieve not over them (polytheists and pagans), and be not distressed because of what they plot.
Pickthal	Endure thou patiently (O Muhammad). Thine endurance is only by (the help of) Allah. Grieve not for them, and be not in distress because of that which they devise.
Shakir	And be patient and your patience is not but by (the assistance of) Allah, and grieve not for them, and do not distress yourself at what they plan.

﴿ إِنَّ اللَّهَ مَعَ الَّذِينَ اتَّقُوا وَالَّذِينَ هُمْ مُحْسِنُونَ ﴾ 128

(is) with	مَعَ	Allah	اللَّهُ	Verily	إِنَّ
And those who	وَالَّذِينَ	Fear (Him)	اتَّقُوا	Those who	الَّذِينَ
		Good-doers	مُحْسِنُونَ	(they) are	هُمْ

Translit	'Inna Allāha Ma `a Al-Ladhīna Attaqaw Wa Al-Ladhīna Hum Muhsinūna
AhmedAli	بے شکِ اللہ ان کے ساتھ ہے جو پہیزگار میں اور جو نیکی کرتے ہیں
Jalandhry	پچھے شک نہیں کہ جو پہیزگار میں اور جو نیکوگار میں خدا ان کا مددگار ہے
YusufAli	For Allah is with those who restrain themselves and those who do good.
M.Khan	Truly, Allâh is with those who fear Him (keep their duty unto Him), and those who are Muhsinûn (good-doers, - see the footnote of V.9:120).
Pickthal	Lo! Allah is with those who keep their duty unto Him and those who are doers of good.
Shakir	Surely Allah is with those who guard (against evil) and those who do good (to others).